FYZABAD:

A GAZETTEER

BEING

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OF THE

DISTRICT GAZETTEERS OF THE UNITED PROVINCES OF AGRA AND OUDH.

BY

N E V I L L, I. C. S.

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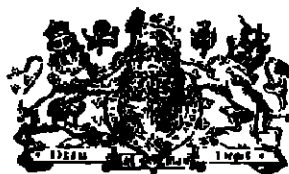
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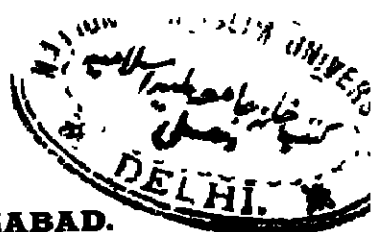
GAZETTEER OF FYZABAD.

CONTENTS.

PREFACE.

THE articles dealing with the district of Fyzabad and its various subdivisions, towns and villages in the old Gazetteer of the Province of Oudh, were taken almost wholly from the valuable and diffuse Settlement Report of Mr A. F. Millett which embodied a large proportion of the remarkable notes and reports of Mr. Patrick Carnegy and the late Sir John Woodburn. These contained much that is now obsolete and still more of a purely traditional and speculative character. In compiling the present volume I have found this work of great assistance, but I am far more deeply indebted to *Mr J. W. Hose, I. C. S.*, for the unsparing labour he has devoted to the collection of fresh material and to his valuable corrections and criticisms. The ancient history of the district has been furnished by Mr. R. Burn, I. C. S., and the rest I have collated from the various available sources.

ALLAHABAD:
February, 1905.

H. R. N.

GAZETTEER OF FYZABAD.

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ABBREVIATIONS

E. H. I.—The History of India as told by its own Historians, by Sir H. M. Elliot.

J. A. S. B.—Journal of the Asiatic Society of Bengal

A. S. N. I.—Archæological Survey of Northern India.

CHAPTER I.

General Features.

Boundaries and area.

The Fyzabad district lies in the north-east of the province of Oudh, between the parallels 26° 9′ and 26° 50′ north latitude and 81° 41′ and 83° 8′ east longitude. In shape it is a fairly regular parallelogram with an excrescence at the eastern corner. The northern boundary is formed throughout by the river Ghagra, which washes the district for a distance of eighty-five miles and separates it from the district of Gonda in the Fyzabad division and from Basti in the Gorakhpur division of the province of Agra. To the south and south-west lies Sultanpur, the boundary being partly artificial, but elsewhere natural and formed by the Majhoi river on the east and the Gumti in the south-west corner. The total length of the Sultanpur border is sixty-four miles, and the average breadth of this district from north to south is about twenty miles. The rest of the western boundary is formed by the district of Bara Banki, while to the east Fyzabad marches with the Azamgarh district of Gorakhpur. The total area in 1901 was 1,113,282 acres or 1739·5 square miles. This includes the few detached villages which lie beyond the confines of the district to the south-east and are surrounded by Azamgarh territory. The area is constantly liable to change owing to the erratic action of the Ghagra, which annually adds to this district large stretches of sandy waste along its course or transfers them to those on the northern bank.

Topography.

In its general aspect the district consists of a level plain of a generally uniform character, the only variations in the flatness of the surface being caused by the various streams and drainage channels which run lengthways through the district from west to east, and the numerous small depressions in which the surface water collects and which have no adequate natural outlet. The only exception to this general description is afforded by the scat-

of the Ghagra. These expanses of shifting sand with occasional patches of arable loam are locally known as *manjhas*, they are of the ordinary alluvial type and present no special features. The lowlands are bounded by the old high bank of the river which in most places is very clearly defined. Beyond this lies a flat open country in which the wide expanse of cultivation is only relieved by thickly-dotted inhabited sites with their adjacent groves of mango and *mahua*, by small lakes, and by numerous patches of *dhak* jungle. In places, too, wide *usar* plains appear, resembling those which are so common in the south of Oudh; such land is particularly to be found in the southern part of pargana Akbarpur and to a less extent throughout the Akbarpur and Tanda tahsils. In the *usar* tracts the villages are generally large and compact, while elsewhere they ordinarily consist of a mere collection of scattered hamlets. In the west of pargana Mangalsi, however, there is a remarkable number of large villages, although in this part of the district *usar* is rare. The average elevation of the country above the level of the sea is not more than 300 feet

rs. The rivers and streams of the district, indicating the general direction of the drainage, all flow in a direction roughly parallel to one another from west-north-west to east-south-east. They belong to three different drainage systems, all of which eventually lead into the Ganges. To the north is the Ghagra, in the centre and south-east the Tons and in the south-west the Gumti. All the others are in all affluents of these and, except as local drainage channels, are generally insignificant

gra The only great river is the Ghagra, which forms the northern boundary, first touching the district in the extreme north-west of pargana Mangalsi and leaving it in the most easterly point of Birhar. It drains a considerable part of these parganas and also of Haveli Oudh, Amsin and Tanda; its effect is, however, but little felt beyond the high southern bank, which rises above the stream to a height of some 25 feet. During the rains the river attains an immense size and volume, it is extraordinarily erratic in its action and frequently changes its channel from year to year, shifting from side to side of its wide sandy bed. In the cold weather and during the early summer months the river shrinks to comparatively small dimensions; it leaves on either side a broad

stretch of rich alluvial land, although in places there are wide expanses of sand covered with tamarisk jungle. The river is considered sacred by the Hindus, and the portion between Guptarghat in the Fyzabad cantonments and Bilharghat below Ajodhya possesses peculiar sanctity. Here it is known as the Sarju, a name which one feeder of the river bears in the hills of Almora before its junction with the Kali or Sarda at Rameshwar, and which is also applied to the Suheli in Kheri, which falls into the Kauriala or Ghagra. The Ghagra is practically useless for irrigation purposes, but at the same time there is no danger from flooding except in the lowlands. In former days the Ghagra was the principal highway of the district and still bears a large traffic both of the country boats of the old patterns and also of steamers which ascend and descend the river between Ajodhya and Patna in Bengal. The freights consist of all kinds of goods for the markets of Upper India, while large numbers of pilgrims are conveyed in this manner to and from the religious gatherings at Ajodhya. Since the great development of the railway systems, however, the amount of water-borne traffic has greatly diminished. The only bridge over the river is the temporary structure at Nayaghat near the Ajodhya ghat railway station, which is replaced during the rains by a ferry steamer. There are numerous boat ferries, of which mention will be made later.

Tributaries.

The Ghagra receives no tributaries of any size or importance in this district. In the extreme west of pargana Mangalsi it is joined by a small stream near Sihora ferry, but this mostly represents a backwater or old bed of the river. A small river known as the Thirwa joins the Ghagra near the town of Tanda. It has its origin in some jhils in the centre of pargana Amsin and flows in an irregular course along the south of the Tanda pargana, eventually turning north towards the Ghagra. For a great part of its course its banks are covered with jungle, which gives the stream a picturesque appearance. The river is used to some extent for irrigation, and for this purpose is frequently dammed. Its bed is very light, and consequently it is liable to spread out in damaging floods after heavy rain at its head.

Thirwa.

Further east is another small stream called the Pikia, which rises near Ramdih Sarai *alias* Garha in the south of pargana Birhar and flows eastwards from Tendua to the district boundary. After

Pikia.

separating Fyzabad from Azamgarh for a short distance it enters the latter district, but reappears in the eastern portion of Birhar, and after bending northwards falls into the Ghagra near Kamharia ferry. For a considerable distance in the beginning of its course the river traverses an *usar* plain covered with scattered *dhak* jungle, and here collects a considerable quantity of drainage water. There is a permanent bridge on the road from Jalalpur to Ramnagar, and its passage on three other roads lower down in its course is effected during the dry season by temporary pile bridges. A short distance before its junction with the Ghagra the Pikia is joined by the Sarju, frequently called the Gaduiya or the Chhoti Sarju for distinction, a stream which has its origin in Azamgarh, and flows north to form the boundary between the two districts in the south-eastern corner of Birhar. Another small tributary of the Ghagra is the Tamsi, a stream which has its origin in a string of jhils between Tanda and Paskhari. It flows in a south-easterly direction past Kichhauchha along the boundary of the Birhar and Surhurpur parganas and thence into the Azamgarh district where it joins the Ghagra. The river is extensively used for irrigation and is dammed in several places, so that it is frequently fordable. There are bridges on the roads from Jalalpur and Akbarpur to Baskhari and from Jalalpur to Ramnagar; but only the last is permanent. The Tamsi is of much importance as a drainage channel and needs improvement. The other tributaries are quite insignificant. In the north-west of Birhar there is a chain of swamps, which develop into the Makrahi *nala*, and so reach the Ghagra; while the eastern half of the same pargana is also drained by the Ainwan *nala*. At Ajodhya a petty rivulet, called the Tilai or Tilang, which rises in Mangalsi, joins the main stream, serving as a drainage line for the east centre of Mangalsi and the west of Haveli Oudh, but being otherwise of no importance.

The second system is that of the Tons, the name given to the combined waters of the Marha and Bisui after their junction on the western border of pargana Akbarpur, some four or five miles west of the tahsil headquarters. The Marha rises in pargana Rudauli of Bara Banki and flows through the centre of the western half of this district, separating the Mangalsi, Haveli Oudh and Amsin parganas on the north from Khandansa, Pachhimrath and Majhaura

on the south. A short distance south of Goshainganj it enters the last-mentioned pargana and proceeds in a direction generally south-east to the Akbarpur boundary. Its course is throughout exceedingly tortuous, but it acts as an efficient drainage channel in most seasons, although at times it is subject to sudden floods. In the cold weather the stream occasionally runs dry. The Bisui, the southern feeder of the Tons, rises in the north of the Sultanpur district and enters Fyzabad in the south of Pachhimrath. It then flows eastwards through this pargana and Majhaura to join the Madha. Both these streams are largely used for irrigation, and, like the other rivers of the interior of the district, are well adapted for scientific storage. After their junction the waters of the two rivers, now known by the single name of Tons, flow south-eastwards past the towns of Akbarpur, Jalalpur and Nagpur, to leave the district in the extreme south-east of the Surhurpur pargana near the village of Ramgarh and the tahsil of Ahraula. The river is navigable at all times as far as Jalalpur, and in the rains boats go up to Akbarpur, but the passage is rendered very long and difficult at all times by the innumerable bends of the river. The Tons is bridged at Akbarpur, Samanpur and Ahraula: there are also temporary bridges during the dry season at the [illegible] or junction of the two component streams, at Mirzapur just above Akbarpur, and at Baskhari. Elsewhere ferries are to be found every few miles. The banks of the Tons are as a rule well defined, and in places the channel is deep; occasionally, however, it overflows in times of flood, as do the Madha and Bisui. This was notably the case in 1872, 189[illegible] and 190[illegible].

The chief affluent of the Tons is the Majhoi, which generally forms the southern boundary of the district from its source eastwards. It rises in some jhils near Kumarganj some miles west of the road from Fyzabad to Allahabad and thence flows east along the borders of the Pachhimrath, Majhaura, Akbarpur and Surhurpur parganas, eventually joining the Tons in the Azamgarh district. In the lower part of its course it holds water all the year round, but being frequently dammed for irrigation purposes is generally fordable. There are permanent bridges at Chandauli, Patra Harbans, Maharua, Dostpur and Surhurpur. The two last are fine old masonry structures dating from Nawabi days on the roads from Tanda to Dostpur and Jaunpur.

Maju

Lastly, in the south-west corner is the Gumti, which after separating Bara Banki from Sultanpur forms for a few miles the boundary between the latter and pargana Khandansa of this district. It is fed by one or two small streams, one of which flows south along the boundary from Amaniganj, while another imperfectly drains the south-east of the pargana. The banks of the Gumti are, as usual, high and well-defined, scored with numerous ravines, and crowned by a belt of sandy soil of varying fertility. The river is too far below the level of the country to be of any use for irrigation. There are several unimportant ferries over the Gumti, all managed by the Sultanpur authorities.

These rivers and their affluents carry off most of the drainage of the district, but in years of heavy rainfall the channels of some of the streams, and in particular of the Tons and Taunri, are not sufficiently wide or deep to dispose of all the water that finds its way into them, the result being that the low-lying villages on their banks are liable to inundation. In several tracts, too, the drainage is somewhat defective, the result being the formation of jhils and swamps whose overflow in abnormally wet years is liable to do considerable damage to the surrounding country. In all parts of the district isolated jhils occur, in some cases of considerable size, but occasionally collections or chains of jhils are to be found lying in the more depressed portions in which the natural slope of the surface is not sufficiently marked to result in the development of a regular stream. The more important jhils will be mentioned in the various pargana articles. The most noticeable series of swamps are those in the neighbourhood of Milkipur in the south-west; round about Darwan in the Majhaura pargana and near Baskhari in the east of the district, where the Taunri Nadi takes its rise. These jhils are in ordinary seasons of considerable value as providing means of irrigation for the land in their neighbourhood and it is only in certain cases and under exceptional circumstances that they prove a source of danger. In a few localities waterlogging is likely to occur after a series of wet seasons, and the deterioration is progressive. In the Fyzabad tahsil the areas in which the drainage is most defective comprise the centre of pargana Haveli Oudh, the Thirwa depression in Amsin, and the village of Kola and its vicinity in Mangalsi. In tahsil Bikapur the north centre of

Khandansa, the west centre, south-west, and the extreme south-east of Pachhimrath may be mentioned; in the Akbarpur tahsil similar land is to be found in the north of Majhaura, the south centre of Akbarpur, and the north-east of Surhurpur. In the Tanda tahsil the drainage is better, or where the jhils have no natural outlet, as in the south of Birhar, there is less likelihood of severe damage. The total area under water in 1904 was estimated at 95,256 acres or 8·5 per cent. of the whole district. This figure, however, includes the rivers as well as the jhils; the highest proportions are to be found in the Tanda, Haveli Oudh and Mangalsi parganas, in each of which the total amounts to over ten per cent., while the lowest is that of the Bikapur tahsil, where the land under water is not much more than six per cent. of the whole.

Precarious tracts. These areas in which the drainage is defective constitute the bulk of the land which can in any way be classed as precarious. In addition, the alluvial *manjha* along the Ghagra is necessarily of this nature as, owing to its exposure to the annual floods, it contains practically no settled cultivation. In years of drought, on the other hand, when difficulty is caused by the absence rather than the superabundance of water, the tracts that suffer most are the depressions in which the soil is heavy and where rice is the prevailing crop. The jhils then fail and the loss is serious by reason of the important place taken by rice among the kharif staples. It is probable, however, that in all years a sufficient area can be cultivated in the rabi harvest to protect the district from prolonged famine; as although much of the land is ordinarily irrigated from jhils increased use can be made, when this source fails, of the existing wells while temporary wells can be made in most places. In the Tanda and Akbarpur parganas, as well as in parts of Amsin and Mangalsi, unprotected wells are almost impossible to construct by reason of the sandy nature of the subsoil, and more masonry wells are required to provide security in dry years.

Waste land. The total area returned as barren or waste in 1904 amounted to 184,837 acres or 16·6 per cent of the whole. This, however included the area covered with water and also that occupied by sites, roads, buildings and the like. The latter amounted to 49,119 acres, leaving only 40,462 acres or 3·62 per cent. of the district as actually unculturable land. At the same time an additional

amount of 183,266 acres or 16·4 per cent. was returned as culturable waste, although this included recent fallow to the extent of 20,793 acres. Omitting the latter, we obtain a total area of 202,935 acres, of uncultivated land in the district under the headings of barren and culturable waste and old fallow. Most of this can be treated as belonging to a single class, for in the present high state of development there is but little land in the district which is *capable of profitable cultivation that has not been already* brought under the plough. The dividing line between the different classes is necessarily faint and ill-defined, and it is generally a matter of accident or conjecture under which head any such areas find an entry. At the time of the first regular settlement the land coming under these three heads covered a very much more extensive area than at present, amounting in all to 287,200 acres. During the following thirty years it was reduced by 51,749 acres, and since the last settlement the diminution of the area has been constantly maintained. It is worthy of remark that the area formerly classed as barren was found to have decreased at the last assessment by over 12,000 acres—a fact which of itself testifies to the inadequacy of the classification; the area classed as culturable waste, too, had nearly doubled, while the amount by which the old fallow had been reduced was of itself equivalent to the total increase in cultivation

gles

A considerable proportion of the waste area is occupied by scrub jungle and expanses of open grass which have never been brought under the plough. None of the jungle tracts, however, are of any great size, and most of them consist of patches of *dhak* trees, the wood of which is cut periodically and sold for fuel. In the west of the district there is very little jungle except in pargana Pachhimrath: a small area is to be found in Khandansa where there is a wide open plain extending from the west centre to the south-east corner and containing some scattered patches of *dhak* trees and a few areas of grass waste in the *nalas*. In Pachhimrath the jungles are somewhat numerous. There is a patch of fairly thick *dhak* and grass jungle north of Milkipur; a small but compact area under *dhak* just east of Shahganj; a similar patch in the open plain between Malethu and Sarai Khargi along the Bisui river; while the whole of the portion south of the road from

Milkipur to Paha Lohani, between the roads from Fyzabad to Rai Bareli and Isauli, is covered with stretches of thick *dhak* jungle, though it is much broken up with cultivation and contains some big villages. Along the borders of Pachhimrath and Majhaura there is much open land covered in places with light *dhak* jungle, to the south of Haidarganj, and also along the Bisui from above Janaura to some distance below Bhiti. In pargana Akbarpur there is a large patch of thorny scrub jungle in the villages of Yarki, Marthua and Bharthupur, from which branches extend into Majhaura and Tanda. Along the Tons from Akbarpur to Samanpur is to be seen a fair amount of scattered babul jungle while the whole of the south of the pargana, below the roads from Akbarpur to Mahauna and from Akbarpur to Saidapur, is an *usar* plain with scattered patches of *dhak* jungle and villages at somewhat rare intervals. Pargana Surhurpur contains a good deal of *dhak* in various places; to the east of Asopur, around Gobindpur and Newada in the south-east, and also near Usraha, the last being connected with the large Akbarpur plain to the north-west. Lastly, the whole southern portion of western Bihar, extending from Bukia to Malpur and thence north to R[illegible]nagar, is a wide open plain with occasional patches of thick *dhak* jungle, particularly in the neighbourhood of the villages of Nasirpur, Mirzapur, [illegible] and Amā. Mention should also be made of the [illegible] lands along the Ghagra river, which are in places covered with dense *jhau* or tamarisk jungle. These patches are always liable to change, but at the present time the largest expanses of *jhau* are those in Manjha Kalan in pargana Mangalsi near Fyzabad, Mar[illegible] [illegible] in Amsin, and near Makrahi and Chahora in Birhar.

The trees of the district are generally the same as those found throughout eastern Oudh and call for no special mention. In the groves the mango and *mahua* are to be seen in great numbers, while elsewhere the *pipal*, *semal*, *babul* and the *dhak* are the most conspicuous features in the landscape. Bamboos, too, are very common and are to be seen in the neighbourhood of almost every village and hamlet. The jungle products, apart from timber, are of some economic value. The leaves and branches of the *dhak* tree are extensively used as fuel, mostly in sugar boiling and refineries. The various kinds of grass are used for thatching, for fuel in sugar

refineries, and for doors, screens, and various other purposes. The tamarisk is employed for thatching and basket work, while mention may also be made of the wild fruits, such as *ber* and *aonla*, which are used both for food and for the manufacture of drugs and dyes.

The artificial groves are very numerous and the area covered by them is large in almost all parts of the district. At the time of the first regular settlement groves covered 55,757 acres or 5·18 per cent. of the total area. The proportion was highest in the Khandansa and Mangalsi parganas in the west, and lowest in Akbarpur and Surhurpur. Since that time there has been a considerable decrease in the grove area, although possibly the records of the first settlement are to some extent unreliable. It is said that a number of groves were cut down for fuel when the Oudh and Rohilkhand Railway was started, but this would hardly account for the decrease of 3,000 acres which was observed at the last assessment, especially as numbers of new groves have been planted throughout the district from time to time. Since the settlement there has been a further small decrease in the grove lands, the total in 1904 being 51,246 acres or 4·6 per cent. of the whole. The distribution is somewhat uneven, as in the Bikapur tahsil the area under groves is 6·1 per cent. of the whole and in Fyzabad 5·2 per cent.; in Tanda, on the other hand, it is no more than 4 per cent., and in Akbarpur only 3·2 per cent. of the land is covered by groves. The decrease is not confined to any particular portion of the district, but has been observed in all parganas except Amsin, Akbarpur and Majhaura; it is most marked in Pachhimrath, Khandansa and Haveli Oudh, the last of which has lost over 800 acres of grove land since 1865.

As the geology of the district exposes nothing but the ordinary Gangetic alluvium, the mineral products are merely the same as those which are to be found throughout Oudh. The most valuable is the kind of limestone universally known as kankar, which occurs both in the nodular and block forms in almost all parts of the district, and especially in the neighbourhood of *usar*. It is found in layers at a depth of a few feet below the surface and is used for road metalling and building, as well as for the manufacture of lime. The cost of quarrying kankar is one rupee per hundred cubic feet, but the most important factor in the price is the distance it has to

be carried from the quarry. The lime which is made from kankar is largely used in building and generally fetches from Rs. 20 to Rs. 25 *per hundred* cubic feet. Another mineral product is brick-earth, which is found all over the district and kilns can be generally seen in *the neighbourhood of the larger towns.* The bricks are made both after the ordinary English fashion and of the small native type, the price varying according to the quality. The former are made in three qualities, the price ranging from Rs. 4 to Rs. 10 per thousand. Native bricks of the kind known as *paupatha* cost about Rs. 3, and *lakhori* bricks Re. 1 per thousand, while sun-dried bricks are much cheaper, the usual prices being one-third of these amounts. Tiles for roofing are also manufactured in the district and are generally sold at Re. 1 per thousand. In the erection of ordinary houses the common timber of the country, such as mango and *mahua*, is generally employed, but logs of the superior species have to be imported from Bahramghat and elsewhere. Large bamboos are sold at Rs. 12-8-0 per hundred, and *sarpat*, or thatching-grass from Rs. 6 to Rs. 12 per hundred bundles. The stalks of [illegible] and sugarcane are also employed for the same purpose. The long grass known as *pula* or [illegible], which grows in the *manjha*, provides an excellent material for thatching, and is sold at a rate varying from six to ten bundles for the rupee.

The prevalent soils in Fyzabad are much the same as those found throughout central Oudh, being generally a light loam in the level portions of the upland tract, with sand on the higher ground and clay in the depressions. The local nomenclature is, however, different from that prevailing in the adjacent parts of Oudh. Loam, elsewhere known as *dumat*, is here called *doras*, a term that is also applied to first-class soil in Jaunpur, Azamgarh and western Gorakhpur. Clay is known as [illegible]; white sandy soil is called *balua* or the well-known *bhur*. The term *usar* is also in common use, as applied to the barren land infected with the saline efflorescence known as *reh*, while somewhat similar to this is [illegible], a hard unproductive soil mixed with fine gravel. The uplands are generally known as *uparwar*, sloping ground as *tikar*, and rugged uneven soil as *bihar*. These terms all belong to a natural classification, but they are perhaps less commonly used than the names of conventional soils, the latter having been employed in

Soils

both the regular assessments. The terms locally employed are the same as in other Oudh districts: *goind* for the well manured and highly cultivated land surrounding the homestead; *manjhár* for the middle zone, sometimes called *miana*, which comprises the bulk of the village lands and is regularly cultivated, receiving as much manure as is available; and *palo* for the outlying fields, in which the cultivation is more or less casual and which receive practically no manure. For rental purposes these terms are replaced by *jamai*, *gauli* and *farda* respectively. The first properly signifies the land paying a high rent, the second that commanding a money rent according to *qaul* or agreement, and the third land which is merely recorded as cultivated, for which the rent is often in kind only. Ordinarily, however, these names are merely used to denote the division of land into good, middling and bad. At the settlement the area of each village was demarcated according to this classification; but owing to the absence of any well-marked boundary between the three zones, no exact division was to be achieved. The returns show 26·98 per cent as *jamai*, 33·97 per cent as *gauli*, and 39·05 per cent. as *farda*, from which it is clear that the classification was very different from that of other districts in which the land was divided into *goind*, *manjhár* and *palo* for settlement purposes. This is further illustrated by the fact that at the first regular settlement, in which the same system was adopted, the respective proportions were 58, 31 and 11 per cent.

The wild animals of the district are not remarkable for either their number or variety. The ordinary species which occur throughout Oudh to the south of the Ghagra are to be found, but nowhere are they unusually abundant. The black-buck is practically extinct and at no time seems to have been common, although a few small herds used to be seen in the west of the district. A few nilgai are found along the Ghagra and in patches of *dhak* jungle. Wild pig are fairly plentiful in the lowlands by the river, but are not numerous elsewhere. Jackals, foxes and hares almost complete the list. There is a large herd of domestic cattle which have run wild in the lowlands near the Fyzabad cantonment and do much damage to the crops; occasionally they have been successfully hunted and captured. The birds of the district, too, are generally

the same as those which are found in the adjoining tracts. Of the resident species the peacock, black and grey partridges, and *sarus* are all to be seen, but are not common except the last. The migratory birds, such as geese, duck, teal, widgeon and pochards, are all fairly common, but the snipe is comparatively scarce. The bittern is occasionally seen, as also is the grebe, but in small numbers. Kingfishers and paddy-birds used formerly to be hunted and killed for their plumage. Hawking is still a favourite pursuit with one or two of the taluqdars, and there is a fair number of gun licenses issued in the district.

Fish.

The rivers and tanks contain an abundance of fish of the ordinary varieties found in the plains, but there are few professional fishermen who make their living solely in this manner. The census report of 1901 shows 1,312 fishermen and fish-dealers with their dependents in this district—a figure which is indeed considerably above the general average for Oudh, but far lower than in Gonda or Bahraich. Besides these, however, many of the lower castes resort to fishing as a subsidiary means of employment, and find a ready sale for the fish caught in the markets of Fyzabad and the larger towns, the majority of the population indulging in such a diet when available. The chief fishing classes are Kahars, Mallahs, Guriyas and Musalmans, and the instruments employed are the usual nets, lines and various forms of wicker and reed baskets.

Cattle.

The domestic animals are generally of a poor type, at least as regards the indigenous breeds, for while good cattle are frequently to be seen, they are almost invariably imported beasts from beyond the Ghagra or from Kheri. Those raised in the district are as a rule under-sized and weak, although sufficient for the light work required of them. There is no attempt at scientific breeding and practically no steps have been taken to bring about any improvement. On one or two occasions bulls have been imported from the west, but the experiments have resulted in failure, the animals proving too heavy for the small cows of the country. Plough-cattle are usually purchased from travelling dealers and are paid for by the tenants in half-yearly instalments. The supply appears to be adequate, being proportionately greater than in the adjoining districts of Sultanpur and Bara Banki. In 1893, at the time of the last

settlement, the ascertained number of plough-cattle in the district was 277,901, giving an average of 2·06 animals per plough. A regular stock census was taken in August, 1899, and the returns show that there were 291,856 bulls and bullocks and 6,496 male buffaloes, giving a total of 298,352 animals and an average proportion of 2·26 to each plough, as against a provincial average of 2·38. A second census was taken in January 1904, and it was then ascertained that the number of plough-animals had very largely increased, there being in the district 320,216 bulls and bullocks and 5,015 male buffaloes; the total was thus 325,331, but the number of ploughs being 147,175, the average number of animals per plough was found to have slightly decreased. These cattle are chiefly used for agricultural labour alone as carts are comparatively scarce in this district, the total number being returned as 1,041—a very low figure, though greater than the totals recorded in Sultanpur and Partabgarh. The last census also showed that there were 140,018 cows, 66,119 cow buffaloes and 208,801 young stock of all descriptions. These figures present no points of peculiar interest in Fyzabad, as it is not a great grazing district owing to the comparative absence of pasture, and in this respect it is very similar to all parts of Oudh lying south of the Ghagra.

There is practically no attempt at horse-breeding in the district, and most of the animals are of the usual description, under-sized under-fed and over-worked. There were altogether 9,675 ponies and horses in 1904, and this is actually a smaller figure than that recorded in any other district of Oudh, although the numbers are very much less in the eastern districts of the Benares division and Azamgarh. Donkeys, too, are few, numbering 5,615 in all; while there were 268 camels—a very much lower figure than in Sultanpur and Partabgarh, where these animals to some extent compensate for the absence of carts. There are large numbers of sheep and goats in the district, but here again the totals are small in comparison with those of the adjoining tracts. Of the former there were 11,391—a number exceeded by every other district of Oudh except Bara Banki and Lucknow, while goats numbered 163,746, giving an equally low proportion.

Cattle disease is always prevalent in the district to a greater or less extent. Its intensity varies with the nature of the season, for

it has been observed that severe epidemics of rinderpest invariably ensue after a succession of wet seasons. The five years ending with 1895, in which the rainfall had been abnormal, was followed by a general outbreak of rinderpest, which carried off a large number of cattle in this district. Foot-and-mouth disease is generally common, but the number of deaths resulting from this cause annually is small. Anthrax also appears from time to time and the disease almost always terminates fatally. For the purpose of checking the spread of cattle disease a veterinary assistant is employed by the district board, and a veterinary hospital is maintained in the city of Fyzabad.

Rainfall

The climate of Fyzabad closely resembles that of the rest of northern Oudh and calls for no special comment. The cold weather lasts somewhat longer than in Lucknow and the other districts to the south, and during the summer months the thermometer does not generally rise so high. The rainfall of the district is distinctly heavy, when compared with that of the United Provinces as a whole; but the average fall in Fyzabad is not much higher than that recorded for the whole province of Oudh. The returns give a figure slightly in excess of the averages for Bara Banki and [illegible]pur, but lower than that of Gonda and Basti to the north, which lie closer to the hills. Rain-gauges are maintained at the four tahsil headquarters and also at Jalalpur, the last having been started in 18[illegible]3. Records for Fyzabad have been preserved since 1862, but for the other tahsils the earliest figures are those of 1870. The average fall for the whole district from 1870 to 190[illegible] was 42·[illegible] inches annually. At Fyzabad, which is not only the most northerly reporting station but also stands on the Ghagra, the heaviest rainfall is recorded, the average being [illegible] while at Bikapur the figure was only [illegible] inches; at Tanda and Akbarpur the averages were [illegible] and [illegible] inches respectively, so that it appears that the distribution is generally even throughout the greater part of the district. As usual, the returns for various years exhibit remarkable fluctuations. Among the wettest years mention may be made of 1871, a season of general floods, when the district received no less than [illegible] inches of rain, and over 8[illegible] inches were recorded at Fyzabad; also of 18[illegible], in which the heaviest fall on record occurred, no less than 7[illegible]·59 inches being

registered for the district as a whole. On this occasion the fall was much greater in the eastern parganas than elsewhere, the returns for Tanda showing 89·5 and for Akbarpur 88·65 inches. This season was the culminating point of a succession of wet years as the annual average from 1890 to 1897 was no less than 50·65 inches. Another remarkably wet year was 1903, when the general average was 62·7 inches, and over 77 inches fell at Fyzabad itself. On the other hand, the driest years known were 1876 and 1877 with 22·88 and 20·45 inches respectively—a deficiency which resulted in a famine of some intensity. In the last famine year of 1896 the rainfall was far more favourable in this district, the average being 28 inches. Less amounts than this were recorded in 1873, 1880 and 1882, but in no case did the deficiency result in any distress. The distribution of the rainfall is more important than the actual amount received. A premature cessation of the monsoon will cause serious loss in those parts in which rice is the staple crop, while it also creates a danger of a fodder famine, especially in the southern parganas. Some rain usually falls in the winter months, but a heavy or long-continued fall is undesirable, as the district lies in the rust area; prolonged damp weather in January and February inevitably injures the wheat, while barley will probably suffer to some extent.

The district is generally considered healthy, and that this is the case is apparent from an examination of the returns of births and deaths. The vital statistics since 1891 are shown in the appendix and compare favourably with those of the adjoining districts.* The early mortuary returns are manifestly inaccurate; but from about 1878 a great improvement in this respect seems to have set in, and the subsequent returns are probably sufficiently correct to afford a fair idea of the condition of the district. From 1871 to 1880 the average number of deaths recorded amounted to about 17,000 annually; this was obviously too small, as it gave an average death-rate of only 17 per mille. During the following ten years the rate was 30·58, and from 1891 to 1900 the average corresponded closely to that of the previous decade, the annual rate being 32·29 per thousand of the population. This result may be compared with the rates of 35·63 and 33·03 in the adjoining

* Appendix, Tables III and IV.

as the wet season of 1903 brought about a marked recrudescence of fever in this district.

Cholera.

Of the epidemic diseases cholera is responsible for the greatest number of deaths. It has never been absent from the district since the time when vital statistics were first recorded, and from 1881 onwards the lowest mortality from this cause in any year has been 219 in 1903 and 519 in 1898. On several occasions there have been epidemics of cholera of considerable intensity. In early years the worst were those of 1877, 1878 and 1880; during the ensuing decade there were no very bad outbreaks, but in both 1891 and 1892 over 8,000 deaths were recorded from this cause, and the mortality was also very high in 1894 and the next year. On an average cholera is responsible for about 8·19 per cent. of the total recorded mortality. The origin of epidemics is very frequently ascribed to the religious gatherings at Ajodhya; but while the enormous assemblages that take place on the occasion of the great fairs undoubtedly allow of the rapid dissemination of contagious diseases, it would appear to be the case that cholera is more prevalent in the southern and eastern parts of the district than elsewhere, owing possibly to the greater height of the spring level in the wells in those tracts.

Small-pox.

Small-pox in former days wrought havoc in the district, but its ravages have for many years past been reduced to very small proportions. From 1871 to 1880 this disease was responsible for 8·26 per cent. of the recorded number of deaths, and there were bad epidemics in 1873, 1878 and 1879. During the following ten years the ratio fell to 4·58 per cent. of the total mortality, and would have been much lower but for the exceptional outbreak in 1884, when 6,531 persons were reported as having died from this cause, while again in 1890 the mortality was about 3,100. Since that time the disease has almost disappeared. Some 1,300 deaths occurred in 1897, when small-pox was prevalent everywhere, and there was an epidemic of less intensity in 1891; but during this decade the proportion of deaths from small-pox was only ·59 per cent of the whole number. This result is undoubtedly due to the spread of vaccination, which during the past twenty years has made enormous strides in the district. Vaccination is compulsory in the municipalities, but everywhere it is unpopular among the people.

The opposition is in some cases attributed to religious objections, from the fear of rousing the anger of the special deity of the disease, and in others to the discomfort which the children suffer from the operation. The most active opponents are the high caste Hindus and their objections are strongest against the vaccination of very young children. The people recognise to a certain extent the great diminution of small-pox as the result of vaccination, but are still unwilling to allow their children to undergo an operation causing temporary discomfort in order to avoid a disease which is not the certain consequence of its neglect. Vaccination operations are under the control of the Civil Surgeon, whose staff consists of one assistant superintendent, 20 permanent vaccinators and five or more temporary vaccinators employed during the cold weather. The number of persons vaccinated during the ten years ending 1904 averaged 34,812 annually. Less than 19 per cent. of the population are protected against small-pox—a low proportion, but much the same as in the other Oudh districts except Sitapur and Hardoi.

Dysentery and bowel complaints are very common in this district and are annually responsible for a considerable proportion of the recorded mortality; they are generally the result of malarial fever. The returns under this head since 1891 will be found in the appendix.* It should be noted, however, that the exceptional figures for 1903 are largely unreal; for many deaths were ascribed to these causes, for fear of an inquiry as to whether the fever was due to plague—as was probably the case. Plague did not make its appearance in this district till 1903, save for a single imported case in the preceding year. It broke out in January in Ajodhya and then spread to Fyzabad, 92 deaths occurring in that month. In February there were altogether [illegible] deaths, the majority being within the municipal limits of Fyzabad, but it also spread to Akbarpur, Jalalpur, Bhadarsa and Mubarakganj. To check the disease segregation was recommended and camps were provided by Government, while disinfection, though unpopular, was to a very large extent carried out and a considerable number of persons were inoculated. There was a large increase in the mortality in March both in the city and district, but in April plague had almost died out in the

* Appendix, Table IV.

former, although it had spread in several of the country bazars. After the first half of May it had practically disappeared and the district remained free till the end of October, when two imported cases occurred in Fyzabad. In the two following months there was a marked increase, but the city remained free and the parts chiefly affected were those adjoining Bara Banki. Plague continued to spread in the early part of 1901, reaching its highest point in March, when there were 1,901 deaths in the district including 137 in the municipality. It was very severe in Tanda and the town was almost deserted. The mortality declined rapidly in April and by the end of May had practically ceased, though it returned again with the advent of the cold weather.

Infirmities

Statistics of infirmities have been prepared at each census since 1881. On the first occasion it was shown that there were 92 lunatics, 753 deaf-mutes, 378 lepers, and 2,611 blind persons. In 1891 the number of lunatics had increased to 140, but it fell again at the last census to 121—a figure which is considerably lower than in any of the adjoining districts. Deaf-mutes also increased to 820 in 1891, but fell to 606 ten years later; the total is high, but is largely exceeded in the districts beyond the Ghagra and in the mountainous tracts of Kumaun. This affliction is supposed to be intimately connected with goitre, a disease which is very prevalent all along the course of the Ghagra, and is considered by the people to result from drinking the water of that river. The figures of 1891 showed a large increase in the number of blind persons, but at the last census these numbered 2,565, a lower proportion than in Bara Banki, but with this exception considerably in excess of the numbers in other parts of the Fyzabad division. The prevalence of blindness is probably due in a large measure to small-pox, and with the disappearance of that disease and the spread of vaccination a further decrease may be expected. Leprosy appears to be very common in this district as also in Bara Banki; there were 506 lepers at the last census while the general average for Oudh was little over 300. The cause of the disease and its prevalence here is still unknown, and there is no apparent reason why it should be so much more common here than in the adjoining districts of which the climatic conditions are generally similar.

the amount of unculturable waste to be found in Fyzabad, and though less than in Bara Banki, is much higher than in the adjacent district of Sultánpur.

Double cropping.

What is even more striking is the enormous extension of the double-cropped area The earliest returns are unreliable, as at the first settlement only 8,511 acres were shown as bearing a double crop—a figure which is obviously far too low. In 1885 the amount coming under this head was 191 000 acres, but the average for the ten years ending 1895 was over 217,000 and for the following decade about 240,000 acres. As before, the highest point was reached in 1904, when no less than 293,915 acres or 42 per cent. of the cultivation bore two crops in the year—a remarkably high proportion, which is probably not exceeded in any other part of Oudh. The existence of this phenomenon is due to the presence of a large area of rice land in which formerly rice alone was grown; it has now become the custom to sow gram or peas in the rice fields in order to obtain a larger outturn from the soil. The figures show that owing to the increased pressure of the population on the land and possibly owing to the enhanced revenue the development of the district has proceeded apace. Progress has been most marked in a few well-defined directions One of these is the increase of double-cropping as already mentioned. The second is an increased cultivation of the more valuable staples, wheat being more generally grown alone instead of mixed with other crops. A third is the extension of cultivation to the poorer lands, which are only capable of producing a single crop of rice; and a fourth is to be seen the larger area under juar, the most valuable of all the millets. Another feature in the history of cultivation since the first settlement is the introduction of indigo, a very valuable crop which has, however, suffered as everywhere else from the depression in the market during recent years. That more remains in Fyzabad than in any other part of Oudh is due to the idiosyncrasies of one or two taluqdars. No active measures have been taken in the way of effecting improvements in agriculture except the introduction of superior seeds through a seed depôt, but the results attained have been small.

Agriculture.

The system of agriculture differs in no way from that of the surrounding districts and no detailed description is necessary.

The crops are sown in the customary rotation, and the produce is probably the same in value as that obtained in similar lands elsewhere. Returns have been furnished by some of the leading landowners of the district showing the outlay and income in the case of various crops, most of which can be accepted as fairly reliable. The profits of course vary with the state of the market; the returns are those for 1901, when prices were at a high level. They are of some value as showing roughly the prevailing state of affairs and the results will be mentioned in dealing with the various crops. In all cases it appears that cultivation can be carried on at a considerable profit. In the Pirpur estate of Saiyid Abu Jafar, for instance, the net profit on 1,100 acres of sir land was Rs. 300 in 1901. This was obtained from ordinary crops, with no poppy or tobacco; the land consisted of many scattered plots, all tilled with hired labour, and the net profit is the sum left after deducting every conceivable charge, such as an estimate for rent, feed and replacement of cattle and stock, wages of clerks and the like, in addition to the direct charges for ploughing, seed, irrigation, weeding and other agricultural operations.

There are the usual harvests, called by the usual names. The kharif or autumn harvest is the more important, in that it covers a much larger area than that sown in the rabi. This does not appear to have been always the case, and it seems to be an established fact that the extension of cultivation has been mainly obtained by adding to the kharif area, but no reliance can be placed on the crop returns of the first settlement, as the kharif area was practically excluded, resulting in the omission from the kharif totals of almost all fields found bearing a rabi crop. At the time of the first regular settlement 342,062 acres were sown in the rabi, and only 282,002 acres in the kharif. Long before the termination of the settlement the relative position of the two harvests was shown to be very different. From 1889 to 1903 the averages were 131,500 acres cultivated in the rabi, and 171,500 acres in the kharif harvest. In 1894, the settlement year, the difference was even more marked, and since the assessment the balance in favour of the kharif has steadily increased. The returns for the five years

ending 1901 show that on an average 434,097 acres were cultivated in the spring harvest, while 502,237 acres were occupied by autumn crops. Such a disproportion exists in all parts of the district; it is smallest in the Fyzabad tahsil and greatest in Akbarpur, owing chiefly to the large areas of *ekfasli* rice land in the latter subdivision. The figures for each tahsil in each year since 1899 will be found in the appendix.* In addition to these two harvests there is, as usual, the small zaid or intermediate harvest. This covers a somewhat insignificant area, the amount fluctuating according to the nature of the season and the failure or otherwise of certain rabi crops. In 1901 the total was 2,350 acres and in the preceding year only 1,752 acres. The products of the zaid harvest are chiefly melons, which are for the most part grown on the banks of the Ghagra in the parganas of the Fyzabad tahsil; the early millet known as sanwan, and vegetables. There is very little zaid cultivation in the Akbarpur and Tanda tahsils, and in most years about two-thirds of the whole is to be found in Fyzabad.

By far the most important of all the kharif staples is rice, which according to the figures of the last five years covers on an average some 56·75 per cent. of the whole area sown in this harvest. The proportion is highest in the Bikapur and Akbarpur tahsils, in each of which it amounts to over 66 per cent.; and lowest in Fyzabad, where it is under 51 per cent. In 1901 rice covered 269,317 acres; this was somewhat below the average, but nevertheless represents an enormous increase on the amount shown at the first regular settlement, when the recorded total was only 107,500 acres. The bulk of the rice is of the early variety, but large quantities of *jarhan* or transplanted rice are grown in the two eastern tahsils and in pargana Pachhimrath. At the last settlement it was observed that the *jarhan* crop occupied only about one-fifth of the total area, while in the adjoining district of Azamgarh the proportions were almost exactly the reverse. According to the figures supplied by different zamindars it would appear that *jarhan* is a far more profitable crop than early rice, the average receipts per acre being estimated at Rs. 32 and Rs. 25 respectively, while the outlay was Rs. 17 and Rs. 20. This is partly due to the fact

* Appendix, Table VI

parganas, but it is also found to a considerable extent in combination with juar, bajra and other crops. Sown by itself and mixed, it occupies on an average 12·4 per cent. of the whole kharif harvest, the proportion being highest in the Tanda and Fyzabad tahsils. Juar is found almost entirely mixed with arhar, and in combination covers a larger area than any other kharif crop except rice. It is practically confined to the upland portion of the district and occupies the better lands. Bajra is seldom to be seen in Fyzabad except in the Bihar pargana. Maize, on the other hand, has very largely grown in popularity since the first regular settlement, when it covered less than 5,000 acres. It now occupies about 21,000 acres annually, but its distribution is very uneven and more than half is to be found in the Fyzabad tahsil and the bulk of the remainder in Bikapur. The pulses known as urd and mung are largely grown in all parganas of the district and cover over five per cent. of the area sown in the kharif. The largest proportion is in the Akbarpur tahsil and the least in Fyzabad. Kodon and sanwan, which are extensively consumed by the lower classes, occupy a considerable area in all parts of the district. No other kharif crops are of any importance, although mention may perhaps be made of mandua and moth, which are of a very similar character to those last mentioned. Cotton and oilseeds are practically unknown in this district.

In the rabi harvest the principal crop is wheat, although gram and peas cover an actually larger area. Wheat is sown both alone and in combination with other crops, such as gram and barley. The area under pure wheat amounts on an average to 21·51 per cent. of the rabi harvest, the proportion being highest in the Bikapur tahsil and lowest in Tanda. It is one of the most costly of the rabi staples, the average outlay being estimated at Rs. 33 per acre including rent, while the receipts are given as Rs. 51, although this depends on the state of the market. The chief item in the cost is ploughing, as in order to obtain a good outturn the land has to be prepared very carefully. Manure and irrigation also add largely to the expense.

Barley is chiefly grown in the lighter and inferior soils. Sown by itself and in combination with gram and wheat it covers on an average about 25 per cent. of the rabi area, but the

in the Haveli pargana and actually within the limits of the cities of Fyzabad and Ajodhya. Linseed is also deserving of mention, but is mainly to be found in the eastern parganas. The other rabi crops are of very little importance, and include masur, potatoes and garden crops. They are to be found in all parganas of the district, but in no place hold a position of any prominence.

Most parts of the district appear to be admirably supplied with means of irrigation, but security depends rather on the nature of the sources from which water is obtained, and cannot be inferred from the amount irrigated in any particular year. Statistics of irrigation are at all times liable to misinterpretation. For instance, at the last settlement the figures for those parganas in which new records were made represented the irrigable areas, while for the rest of the district the entries were those of the areas actually irrigated. Similarly, land under *kharif* crops, and especially rice, is not ordinarily treated as irrigated, although it will probably receive several artificial waterings in a dry season. Returns showing the number of wells and tanks, too, are apt to be misleading, so that no accurate conclusion can be drawn from the statistics of a single year. Some idea, however, can be obtained from an examination of the results afforded by taking the averages of a series of years. It was stated at the first regular settlement that 352,978 acres or over 57 per cent. of the cultivated area was irrigated, and of this amount 191,528 acres were watered from the tanks, 161,302 acres from wells and 148 acres from rivers and streams. These figures apparently represent the irrigable rather than the irrigated area, and as such they appear to be somewhat below the mark. Annual statistics are extant from 1885 onwards, and from these it would appear that for the nine years ending 1894 the average actually irrigated was 18·79 per cent. of the cropped area, while for the following ten years the figure was 13·94 per cent., giving a general average of 16·36 per cent. for the past nineteen years. This is a very high figure and means that in ordinary seasons, when the rainfall is normal, practically all the land that requires water obtains irrigation. The resources of the district are more clearly illustrated in a season of drought, for then the tanks to a large extent fail and recourse has to be made almost entirely to wells. Such was the case in 1896-97, when the drought

resulted in a considerable contraction of the cultivated area, the total land under the plough being 647,570 acres, and of this over [illegible] per cent. was irrigated. This shows that even under very unfavourable conditions the district possesses sufficient means of irrigation to ensure a fair rabi harvest, although in such a year the very important rice crop will inevitably suffer severe damage. This security does not, however, extend to the whole district, as in several parganas the construction of temporary or unprotected wells is, if not impossible, at any rate a matter of great difficulty. These tracts, to which reference has already been made in the preceding chapter, comprise the lighter-soiled villages along the banks of the rivers and all parts in which the subsoil is wholly composed of sand. Such land is to be found in the Amsin pargana along the Ghagra and Marha rivers and in the Thirwa depression, in almost the whole of pargana Tanda, in the east of Akbarpur, and in parts of Pachhimrath, Khandansa and Majhaura.

Source of sup

An examination of recent statistics shows that a considerable improvement has been effected of late years, if not in the proportion of land irrigated to the total cultivated area, at least in the amount watered from wells in comparison with that irrigated from tanks. This in itself is a most desirable result, as the employment of more stable sources of supply indicates greater security. As stated above, the proportion of the tank-irrigated area at the first regular settlement was about 54 per cent. of the whole. Thirty years later it was still over 53 per cent., but the famine of 1896 established the superiority of wells owing to their greater reliability in times of drought, with the result that in the following years the irrigation of the district underwent a remarkable change. In 1902 and the following year out of an average irrigated area of 323,273 acres only 31 per cent. was irrigated from tanks, the total was not less than normal, so that these figures clearly illustrate the rate at which wells have been constructed and their increasing popularity. Tanks will still continue no doubt to be largely used in years of sufficient rainfall; this was shown in 1904, when the tank-irrigated area again exceeded that watered from wells and amounted to over [illegible] per cent. of the total irrigated. Statistics of irrigation for each pargana in that year will be found in the appendix.*

* Appendix, Table V.

Wells in this district are of the usual description, being either wholly or partly masonry or unprotected. True masonry wells are comparatively rare in this district, and in 1904 only 1,521 such wells were returned as available for irrigation, and of these 1,070 were in pargana Haveli Oudh. The half masonry or *kachcha-pakka* wells, on the other hand, are exceptionally numerous and amounted in the same year to over 57,700. At the first regular settlement the total number of wells of all kinds then in existence was given as 18,917. This had increased at the time of the last assessment to nearly 38,000, or more than double the preceding figure, and in the subsequent years the rate of increase has been steadily maintained. Earthen wells again are comparatively scarce, only 2,296 being in use in 1904. This fact is due to the friable nature of the subsoil and the difficulty of preventing the sandy sides of such wells from falling in. Frequently the shaft is lined with *jhau* or other brushwood but probably the tenantry have discovered that a masonry lining is cheaper in the long run. It thus results that though more wells are required in certain parts of the district, as in Tanda, Surhurpur and Mangalsi, the use of masonry wells has been carried further in Fyzabad than in any other part of Oudh. The cost of construction depends on the nature of the wells as well as on the depth at which water is found and the character of the subsoil. In the *manjha* land along the Ghagra a good supply can be obtained at a depth of 12 feet, while above the high bank wells have to be sunk to 37 feet or more. The general average of the district is probably not more than 25 feet. Masonry wells with a depth of 32 feet and a breadth of seven feet cost from Rs. 200 to Rs. 250, the expenditure increasing with the diameter at a much greater rate than with the depth. Wells built on the *kachcha-pakka* principle with bricks and no mortar, are very much cheaper and seldom cost more than Rs. 70, the average price being about Rs. [illegible]. Unprotected wells depend solely on the depth of the water-level, their cost ranging from Rs. 4 to Rs. 10.

Wells in this district are chiefly worked by human labour and not by bullocks. The system most commonly employed, and the most economical, is that known as the *charkhi* or pot and pulley. Usually masonry wells are made sufficiently broad to admit of the employment of two or more pulleys at once, each with its pair of

would seem that several of these rivers are well adapted for scientific storage. Where such means are employed the water is raised and conveyed to the fields in the same manner as from the tanks.

The district is now fairly well protected against famines, by the improvements both in the sources of irrigation and in the means of communication. It is, however, still liable to feel more or less acutely the influences of prolonged drought. With regard to the early famines that visited the country prior to the British annexation there are but scanty records available; and this is the case with all the districts of Oudh. There is no extant information with regard to the famine of 1769, and it appears that this did not extend to the northern districts although prices rose, it is said, to a very high figure by reason of the large exportations of grain from the districts along the Ghagra to the afflicted parts of Bengal. In the great famine of 1784 Fyzabad suffered severely. Owing to the lateness of the autumn rains the kharif crops were a total failure, while the rabi of 1785 was irrigated from wells with great difficulty. All the jhils had run dry, and as the calamity was followed by excessive rain in 1786 which ruined the spring crops, a terrible famine ensued, the consequences of which were felt for several succeeding years owing to the scarcity of grain for seed. The people are said to have subsisted on seeds, grasses, and the bark of trees, while many of the small estates were deserted. Gram sold at eight *sers* for the rupee in Fyzabad—an unprecedented price in those days. The next serious famine in Upper India was that of 1837, but the district in this case only suffered from the high prices resulting from an abnormal export trade. It is said that large quantities of grain which had been exported by traders to the famine-stricken districts of the North-Western Provinces had to be eventually brought back to Oudh, as the markets had been fully supplied from the eastern districts and Bengal.

Since annexation there have been several years of scarcity, but the early records are very meagre. In 1860 there was a partial failure of the rains and the high prices that resulted were enhanced by the large immigration into Oudh from the adjoining districts. The harvest in Fyzabad was fairly good, but owing to exportation wheat reached the rate of ten *sers* to the

rupee; for a considerable portion of the year fleets of boats might be seen daily on the Ghagra carrying grain eastwards. A similar state of things prevailed in 1866, when Fyzabad and the adjoining districts made up a large proportion of the deficiency in Bengal. Again in 1874 there was some distress in these parts, although it was slight in comparison with the state of things in the Benares division. There was an ample stock of grain in the district, but an insufficient demand for labour; there was no necessity, however, for any relief works in Fyzabad, although they had to be started in parts of Gonda.

Famine of 1877.

The famine of 1877 was more serious in that it was more general, but at no time was the distress very severe in this district. During the monsoon of 1877 from 16 to 20 inches of rain fell, and although much damage was done by the hot winds of September the yield of the kharif harvest was on the whole tolerably good. The rabi which followed was a fair, though not an abundant, crop, and the high prices which prevailed rendered even an indifferent harvest very profitable to the cultivators. There was, however, from the beginning of February 1878 some distress among the poorest classes, which abated with the opening of the rabi, but did not wholly cease till the early millets of the kharif came into the market. Relief works were opened from the 1st of February to the 5th of July, while poorhouses were started at Fyzabad and Tanda for the benefit of those incapable of working. Ten new roads were constructed in the district with a total length of 44 miles, while 32 miles of existing roads were improved and 13 new tanks were excavated. The number of persons relieved never rose to a very high figure. The aggregate attendance of labourers on the several works was [illegible]047, of whom 25,675 were women and children. In addition some 1,069 persons were relieved in the poorhouses.

Much charitable work was also done by the zamindars and others. The taluqdars of Pirpur, Deogaon, Meopur-Dhaurua and Sihipur all received the thanks of Government at the Lucknow durbar of 1878 for the generous treatment of their tenants and their assistance in carrying out the relief measures. In the city of Fyzabad the leading Muhammadan gentlemen formed themselves into a committee and raised a subscription among themselves

and their community for the help of indigent *parda-nashin* ladies of respectable family who felt a delicacy in asking for or receiving alms publicly. It was impossible to obtain statistics of the relief thus afforded, owing to the objection on the part of the recipients to its being generally known that they had received public charity; but the number of such persons in Fyzabad, as in Lucknow, was considerable. That there was no distress among the better classes and the cultivating village communities is shown by the fact that while the outstanding balance of the land-revenue at the end of 1877-78 amounted to Rs. 67,565, this was reduced to only Rs. 5,628 after the completion of the revision of settlement then in progress, while in addition to this a large proportion of the arrears of previous years were paid off during the course of the famine.

Famine of 1897

In 1897 there was no severe distress in the district, although there was undoubtedly a marked scarcity, especially in the south-eastern portion, comprising parts of the Tanda and Akbarpur tahsils. The rainfall of 1896 was normal in June, but only half the average in July. In August it was nearly 50 per cent. above the usual fall, but the rain ended on the 30th of that month, and September and October were, as elsewhere, practically dry. The harvest consequently suffered, and the outturn was no more than 30 or 40 per cent. of the normal. The yield of early rice was estimated at one-third, while maize gave a six-anna crop and other food-grains between seven and eight annas. The lack of rain caused a contraction of the area sown in the following rabi, but the outturn was between 50 and 66 per cent. of the normal; it was of a poor character and less was obtained than might have been expected from the area sown. A very small number of persons were relieved on works in October, 1896, but in December the figures increased, and in the following January the number went up at a bound to 9,000 daily. The total was much the same in February, but by the middle of March hardly any were left. Poorhouses were opened at each of the tahsil headquarters and relief was given in this way to about 2,000 persons in January, 1897: the demand for help was greatest in Akbarpur and Tanda, and here relief was continued, although to a constantly-decreasing extent, till August. Further, about 2,000

persons received gratuitous relief from January to September, during which period the variations in the number were very slight. Four works were opened by the Public Works Department, under whose management some 20 miles of road were constructed; two of these were near Fyzabad and the rest in the south-east of the district. There was also one district board work, on which some [illegible] persons were employed, and 24 village works were undertaken in different places. The operations were conducted on the intermediate system through contractors, and the result was reported to have been worth the money spent. This amounted to Rs. 28,415 expended under the Public Works Department and Rs. 18,[illegible] under civil officers, the latter consisting for the most part of gratuitous relief, while the rest was devoted to assisting village works. Under the operations of the Charitable Relief Fund Rs. 60,271 were expended, the greater part of the money being given to the cultivators for the purchase of cattle and seed grain, and the rest were devoted to various purposes, such as gifts of clothing, doles to respectable poor persons and grants to a number of weavers in order to enable them to start their work. Of the money spent under [illegible] head, Rs. 4,132 were raised in the district, the rest being contributed by the Provincial Committee. Generally speaking, there were but few signs of real distress to be seen in the district, and the death-rate throughout the famine was never largely in excess of the normal. It was, however, reported that there was a considerable increase in petty burglaries and cattle thefts, chiefly among Chamars with the object of obtaining food. With the [illegible] of 1897 the scarcity came to an end; all relief measures were suspended and the rapid recovery of the district showed that the scarcity had not been sufficient to leave any serious results. The revenue demand for 1897 was suspended to the extent of Rs. [illegible]2,028, and of this Rs. 1,00,21[illegible] were subsequently remitted, while the rest was collected in the course of the following year.

Prices

The question of prices and their history is very closely connected with that of famines. The changes and fluctuations that have occurred in this district appear to be very similar to those which have been observed from time to time in the adjacent tracts, and the general rise in prices of food-grains that has taken place since annexation is in no way peculiar to Fyzabad. The rates prevailing at different

periods in the different bazars of the district exhibit some variations; but markets are now very sensitive, and owing to the improvement in communications and other causes the general tendency is for such variations to become less and less marked. For practical purposes, it will be sufficient to take the prices as quoted at the headquarters of the district. Apart from the casual references to exceptional rates prevailing at various times of scarcity, there are no records of prices before the British occupation of Oudh. In a few cases, as in Hardoi for instance, statistics are available to show that prior to 1856 the general rates in Oudh were far lower than at the present time, and this was also the case in the districts of the North-Western Provinces. The figures for all years subsequent to 1860, on the other hand, have been collected and show fairly clearly the general tendency towards an increase in the price of food grains and the diminished purchasing power of the rupee. This tendency may be sufficiently illustrated by taking a few staple grains of the district. From 1861 to 1865 prices appear to have remained low, although somewhat in excess of those prevailing before the mutiny. Wheat averaged 23·8 *sers*, barley 35·89 *sers*, juar 30·6 *sers*, gram 29·2 *sers* and common rice 17·5 *sers* to the rupee. These figures were about the general average for Oudh, although, as in the similar case of Lucknow, they were probably influenced by the presence of a large city and an important export trade, and were consequently higher than in the purely agricultural tracts such as Partabgarh. During the following ten years, from 1866 to 1875, there was a distinct change, due in part to several bad seasons and also to more general and external influences. All staples showed a marked rise, but there was a tendency to fall during the second half of the decade. Wheat averaged 18·42 *sers*, barley 25·16 *sers*, juar 27·2 *sers*, gram 21·7 *sers*, and common rice 11·7 *sers* to the rupee. Prices remained much the same during the following ten years from 1876 to 1885, and apart from a few temporary variations there were no marked indications of rise. From 1885 onwards, however, a rapid increase in prices set in, and this occurred not only in Fyzabad, but throughout Oudh and the north of India generally. The phenomenon was not due to any particular local influence, but must be ascribed to more general causes, such as the fall in the value of silver and the increase of the export trade.

and the wages depend on local circumstances. There is usually a fair demand for agricultural labour owing to the presence of so large a number of Brahman and Rajput landholders and tenants who are usually debarred by the laws of their caste from handling the plough. The wages of artizans vary according to their skill; but the general rate of pay does not seem to have changed in any way since 1878, unless indeed it is fallen. The average for the ten *years ending 1901 in the case of masons, carpenters or blacksmiths* ranges from Rs. 5-10-0 to Rs. 7-8-0 per mensem, and even in the city of Fyzabad the common wage is said to be not more than four annas a day.

Weights and measures.

In measuring areas the standard *bigha* of 3,025 square yards is generally recognised, but there are many local measures in various parts of the district. The commonest of these *kachcha bighas* is equivalent to two-fifths of the standard measure, and is in general use in almost all parts. In the Birhar pargana, however, only the Government *bigha* is employed. In the villages of the Samanpur taluqa and others lying in the Surhurpur pargana the *bigha* ordinarily adopted is equal to 16 standard *biswas* or 2,420 square yards, while in so much of the Pirpur estate as lies within the same pargana it is even larger, amounting to 18 *biswas* or 2722·5 square yards. Measures of weight are subject to still greater fluctuations. Besides the Government *pakka ser* of 80 *tolas*, there are other large *sers* in different parts of the district, as well as the usual variety of small *kachcha* measures. Thus in the Akbarpur tahsil the local *ser* is ordinarily equivalent to 120 standard *tolas*. In the town of Jalalpur again there is a local *ser* of 123·6 *tolas*, and in Tanda, Baskhari, Haswar and Kichhauchha it corresponds in weight to 112·27 standard *tolas*. The small local *sers* are not so frequently used as the *panseri* of five *sers*, and this is, as in all other parts of Oudh, calculated as consisting of a certain number of *gandas*, the latter being each made up of four of the old copper coins known as *madhusahi* pice. These last are *for practical purposes 270 grains in weight, so that the ganda is* 1,080 grains. In the Fyzabad tahsil the *kachcha ser* is equal to 30 standard *tolas*, giving a *panseri* of 27,000 grains or 25 *gandas*. In the Khandansa pargana it is smaller, amounting to 28·17 *tolas*, the *panseri* in this case containing roughly 23·5 *gandas*; while in

Pachhimrath it has as many as 30 *gandas*, the *ser* in this pargana being equivalent to 35·65 Government *tolas*. Other weights are also to be found in some of the less important bazars.

Interest.

The current rates of interest in the district are generally the same as in the adjoining parts of Oudh, for although Fyzabad itself is a commercial centre of some small importance and possesses several banking establishments of repute, the general financing of agriculturists is conducted, as usual, through the agency of the small money-lender. The latter is commonly the village Bania or, as very frequently happens, the landowner himself.

The rates of interest charged vary according to the nature of the loan and the position of the borrower. On small loans for short periods the rate is one or two pice per rupee per month. The two pice rate is limited to small amounts ranging from Rs. 5 to Rs. 25 lent in cases of necessity and repaid soon afterwards. The only security in such loans is the supposed credit of the borrower calculated on his status in life, his apparent means of repaying, and his former dealings with the lender. Under ordinary circumstances the most common rate of interest on such loans is that known as *sawai* or four annas in the rupee per annum. Sometimes this is reduced to two per cent monthly or even less according to the circumstances. In the case of petty loans made to fruit and vegetable sellers, market gardeners and others the interest is calculated at six pies per rupee per mensem. Sometimes also when Rs. 10 are lent the loan is repaid by monthly instalments of one rupee for a year. When, however, the borrower is known to be a person of credit the rate is often as low as 12 per cent per annum. In selling bullocks no interest is charged nominally, but the vendors take a good care to add the interest to the real price at the time of selling, as well as something more for the expected litigation. The money is usually realized in four instalments paid in Aghan and Baisakh of each year, and at the time of selling only one rupee is taken as earnest-money or *punchhi*, *i.e.*, holding the tail. The custom, however, appears to be dying out owing to the dishonesty of the vendors in bringing false suits. In the case of small loans with security, such as ornaments, the rate is commonly somewhat

for their skill and for the beauty and fineness of the fabrics they produced. In process of time a large trade in cloth sprung up and several Europeans became connected with it. A Mr John Scott is said to have had an immense establishment in the town, where all the cloth made in the bazar was brought to be washed and bleached. All the washermen seem to have been in his pay, and for the security which they enjoyed a tax of eight annas a score was readily paid by the weavers of the place to Mr. Scott for permission to use his establishment. This gentleman appears to have left Tanda about the close of the eighteenth century, and have been succeeded by other Europeans. One was Mr. James Orr, who is said to have been a paymaster in the British service, and who built a large house at Tanda, where he died at the age of 80 in 1832. His tomb stands between Tanda and Mubarakpur. He introduced great reforms in the manufacture of cotton fabrics, importing patterns of table-cloths, towels and other articles from Europe; he also improved the art of printing and introduced new designs of great beauty. Another was Mr. Johannes, who also was engaged in the trade for many years. In 1862 there were 1,122 looms in Tanda, but a serious decline set in owing to the cotton famine, and in 1874 the number had sunk to 875. Since then the trade has recovered considerably and there are now some 1,150 looms in the town. At the present time about 30 per cent. of the inhabitants of Tanda are engaged in weaving, but only a few families produce the famous *jamdani* which is the speciality of the town. This fabric is a fine muslin woven with very fine counts of yarn, 170 or 175 and sometimes even 200, in pieces $3\frac{1}{4}$ yards long. The length of a piece or *than* used to be $9\frac{3}{4}$ yards, but these are no longer woven owing to the absence of purchasers. As it is, the market is very limited owing to the high prices, and the weavers now make plain muslin in place of the flowered *jamdani* in order to earn their livelihood. Ten different kinds of *jamdani* are manufactured in the town, varying both in quality and in the design woven into the fabric. The most expensive is known as *panch*, the price being Rs. 50 per *than*; in this muslin there is an admixture of silk. Other costly kinds are called *juhi* and *khara bel barik*, which are embroidered with fruits and flowers, and each cost Rs. 35; while

some of the cheaper kinds are *khara bel*, *marqa*, and *chand tara*, deriving their names from the different patterns employed. The other industries of Tanda include dyeing, printing and glazing cloth as well as the manufacture of the shuttles used in weaving and the blocks for printing; the latter have a customary price, whether the work on them is much or little. The ordinary cloth have a variety of good patterns, while the printing designs are also of a high character, though their effect is often spoilt by the dyes employed. Glazing is done with stones set in the end of clumsy swinging beams, travelling over smooth boards. The process is known as *ghontai*, and the instrument is called a *mohra*. The cloth woven locally is not dyed or printed, although most of the commoner fabrics are woven with dyed yarn. All the material used for printing is imported.

The weaving done elsewhere in the district is of the ordinary description, and few of the other manufactures call for any special mention. That of indigo was once a flourishing business, and there is still a number of factories, all under native management, in different parts of the district. The outturn in 1900 was some 1,185 maunds valued at Rs. 1,33,000, but the business has declined in prosperity very largely of late years and the amount produced has shrunk with the profits: most of the factories are closed, and many have been dismantled. Sugar-boiling and refining is an industry of some importance, and there are many flourishing concerns, also under native management. The pottery of the district is of the usual description and presents but few features of interest. It may be noted that the potters frequently apply a metallic glaze, both the common yellow or *pile* obtained from lead and zinc, and also a red glaze produced by the addition of small quantities of red oxide of mercury—a practice which appears to be peculiar to this district. Glass is made in several places by the tanaiyas from the *reh* obtained on *usar* land. The *reh* is scraped off the surface, collected in heaps and surrounded with a ridge of earth about a foot high. It is then mixed with well water and after standing for five or six days the pure *reh* comes to the top by evaporation. When sufficient has been collected in this manner it is thrown into a kiln and heated for 24 hours until all moisture disappears. It is then taken out and mixed with the other

Other industries

CHAPTER III.

THE PEOPLE.

THE first enumeration of the inhabitants of the district was made in 1869, together with that of the rest of Oudh. Fyzabad had not then assumed its modern form, but according to the returns it appears that the population of the present area of the district was 1,024,652, giving an average density of 616 persons to the square mile. This was a higher figure than in any other part of Oudh except Bara Banki and Lucknow; the large average was partly due to the presence of the cities of Fyzabad and Ajodhya, the rate for pargana Haveli Oudh being 1,011, but it was no less than 800 in Mangalsi, which adjoins Bara Banki, and in no pargana was it less than 518. Doubts have been expressed as to the accuracy of this enumeration, the first of its kind to be attempted in Oudh, but at any rate there does not appear to have been here any over-statement of the total as was almost undoubtedly the case in several other districts.

Census 1869.

The next census took place eleven years later in 1881, and in the meantime the famines of 1874 and 1877 had occurred, and there had been also several severe epidemics of fever and other diseases to retard the growth of the population. The total was 1,081,419, showing an increase of 56,767 persons and giving a density of 640 persons to the square mile. The district thus surpassed Bara Banki in this respect, but was still second to Lucknow in Oudh and was some distance behind Azamgarh and the Benares division.

Census 1881.

During the next ten years the population increased by leaps and bounds. The past decade had been a period of unusual prosperity and every district of Oudh showed a remarkable rise, while in none save Gonda was it more rapid than in Fyzabad. The

Census 1891.

total number of inhabitants was 1,216,959, no less than 135,540 in excess of the previous figure. The density rose to 703·7 persons to the square mile, but the relative position of Fyzabad to the rest of the provinces remained unchanged.

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From 1891 to 1901 the rate of increase was not maintained, and the population remained stationary or even declined. The cause lay partly in the famine of 1897 and the result may also to some extent be ascribed to epidemics and to emigration. The nominal total population in 1901 was 1,225,374, showing an excess of only 8,415 over the former figure. Even this was fictitious, for, allowing for the *mela* pilgrims mentioned below, there was really a decrease of about 12,000 persons. The density rose nominally to 717·8 to the square mile. Fyzabad still remained behind Lucknow of the Oudh districts, but had outstripped Azamgarh; and the only portions of the United Provinces with a greater density were the Ballia, Benares and Jaunpur districts of the Benares division. If the city populations be excluded, the relative position changes somewhat: Bara Banki being substituted for Lucknow in Oudh, while Azamgarh takes the place of Benares. The enumeration was made on the 1st of March a day before a pretended *Gobind Dwadashi* fair at Ajodhya, and the concourse of pilgrims would have tended to give a false impression as to the total population of this district had not elaborate precautions been taken for enumerating the visitors from other parts in their own districts. The result was very satisfactory, but still 26,728 persons, or perhaps one tenth of the total number of pilgrims were found in Ajodhya who had not already been dealt with at their homes and had consequently to be included in the total of this district. Nearly one-fifth of these belonged to Allahabad, while the rest came from many other districts.

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The available statistics do not show any marked result in the growth or otherwise of the population from migration. In 1901 it was ascertained that 90·12 per cent. of the inhabitants were natives of the district, 7·1 per cent. of contiguous districts, and 2·78 per cent. were born elsewhere. Thus there was altogether 9·88 per cent. of immigrants, a slightly lower proportion than in 1891. On the other hand, the number of emigrants from the district was but small, and failed to [illegible]

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Of all the persons enumerated in India as born in Fyzabad, only 9·23 per cent. were found in other districts. The result is probably, however, deceptive, for numbers of persons emigrate from Fyzabad to Burma, the West Indies and elsewhere, and the readiness of the people to embark on foreign enterprise is greater than formerly. From 1886 to 1901 no less than 21,526 emigrants from this district were registered. Over half the number went to British Guiana and Trinidad, while the rest went to Natal, Mauritius, Jamaica, Fiji and Surinam, and a few to Saint Lucia. In India large numbers go to Rangoon, the Bengal coal-mines and the tea districts of Assam.

Towns and villages.

At the census of 1869, the only towns with more than 5,000 inhabitants were Fyzabad, Ajodhya, Tanda Jalalpur and Akbarpur. In 1881 the district contained 2,676 inhabited towns and villages, of which 2,506 had less than one thousand inhabitants and 136 others under 2,000, while those with a population of over 5,000 were the same as before with the addition of Raunahi. At the next census out of a total of 2,6[illegible] towns and villages 2,[illegible] contained under 1,000 persons apiece, 180 others under 2,000 and five over 5,000. These last were the same as before, for Ajodhya was now amalgamated with Fyzabad. In 1901 the total number of inhabited villages and towns was 2,[illegible]70, with an average population of 451 persons. As many as 2,[illegible] had under a thousand inhabitants, 176 less than two thousand, and 34 less than five thousand. The larger towns were the same as before, save that Raunahi had dropped out of the list. The urban population comprises that of the municipalities, cantonments and Act XX towns, while all the rest is classed as rural, thus including the small towns not administered under any Act. The former amounted to 125,100 persons or about 12 per cent. of the whole—a figure which is very high for Oudh. Of these, however, no less than 67,085 represents the population of the municipality and cantonment of Fyzabad, and [illegible] that of Tanda, so that with the exception of these two places there is no town of any size in the district, which in almost all respects closely resembles the rest of the agricultural tracts of Oudh. The villages are of the usual character, with a central site and numerous scattered hamlets; they are larger in the Mangalsi pargana than elsewhere,

and in the eastern half of the district they are generally more aggregations of small sites, except in the southern portion of pargana Akbarpur, where *usar* plains prevail. The houses are for the most part built of mud, with tiled roofs in preference to thatch, probably as being less exposed to the danger of fire. In the old Musalman *qasbas* brick houses are generally to be seen. Most of the towns are in a flourishing condition and have largely grown since annexation.

Of the whole population at the last census 619,403 were males and 605,971 females. Every enumeration has shown an excess of males, but the disproportion between the sexes has apparently decreased to a large extent since the first census of 1869. There were then only 94·7 females to every hundred males, but it was supposed that there had been a considerable concealment of women on that occasion, and it was reported that many of the people left the district in order to avoid enumeration. In 1881 the proportion rose to 98, and in 1891 to 98·7. At the last census it was only 97·8, but possibly the result is misleading on account of the pilgrims who attended the Ajodhya fair, the concourse including far more men than women. This theory is supported by the fact that the excess of males was far greater in the Fyzabad tahsil than elsewhere, although some allowance must be made for the presence of the garrison, while it was very small in Tanda and Akbarpur, and in Bikapur women actually outnumbered the men by nearly 3,000. The constitution of the population from this point of view is very similar to that of the adjoining districts Basti, Gonda and Bara Banki, in all of which, however, the difference is more marked. To the east and south the disproportion vanishes, Sultanpur and Azamgarh showing a larger proportion of females than of males. Fyzabad thus occupies a position midway between the eastern and western districts of the United Provinces; in the former females preponderate, while throughout the latter males exceed females in number, the difference becoming more marked as we proceed westwards. The phenomenon appears to be mainly due to natural causes, as it exists to an equal extent among Hindus and Musalmans alike, and cannot be ascribed to infanticide, as although the crime was undoubtedly prevalent in the district before

difference between the numerical position of the sexes is not sufficiently marked among the Rajputs and other castes addicted to the practice to warrant any such presumption at the present time.

Religion

Classified according to religions, the population in 1901 consisted of 1,086,637 Hindus, 136,095 Musalmans, 1,502 Christians, 762 Sikhs, 297 Aryas, 63 Jains, eight Buddhists, five Parsis and five Jews. Hindus thus amounted to 88·68 per cent. of the whole and Musalmans to 11·11 per cent. The number of the latter is small, being far less proportionately than in the adjoining districts save Sultanpur, where it is practically the same. This is somewhat remarkable in a district which contains one of the old centres of Muhammadan government and where a large proportion of the land is held by Musalmans. Another noticeable feature is that Fyzabad is one of the very few districts in the United Provinces, and the only one in Oudh save Lucknow, in which the Musalmans do not exhibit a tendency to increase more rapidly than their Hindu neighbours. Generally it has been observed that the former are either more long lived or more prolific than the latter, whether on account of their more liberal diet or the fact that they do not as a rule include among their numbers so large a proportion of the very poor as do the Hindus, but here the reverse is the case, possibly owing to the fact that, as in Lucknow, the Musalmans chiefly belong to the larger towns and that city life produces deterioration. In 1881 there were 11·62 per cent. of Musalmans and 88·37 per cent. of Hindus, and the relative predominance of the latter has steadily increased ever since.

Jains and others

Of the other religions there is but little to say. The Sikhs were more numerous in Fyzabad than in any other part of Oudh at the time of the census, but this was accidental owing to the presence of a Sikh element in the cavalry there in cantonments. The rest are mainly in the police and other service. The Jews, Parsis and Buddhists all belonged to Fyzabad itself. Of the Jains 41 belonged to the Fyzabad tahsil and the rest to Tanda. In Ajodhya there are several Jain temples, erected at different times by members of this faith. The founder of Jainism, Adinath, and four others of the twenty-four *tirthankaras* or hierarchs were born at Ajodhya. It would consequently appear that the-

religion was very long ago established here, but none of the existing temples are of any great antiquity. In the days of Shuja-ud-daula one Kesri Singh, a treasurer of the Nawab, built five shrines to mark the birth-places of the *tirthankaras.* All of these bear the date 1781 Sambat. The temple of Adinath is near the Swargaddwar in the Murao Tola, on the mound known as the *tila* of Shah Juran, a Musalman saint who, according to tradition, destroyed the ancient Jain temple here in the days of Shahab-ud-din. That of Ajitnath stands near the Itawa tank; that of Abhinandana Nath near the site of the old Nawabi Sarai; the temple of Ananta Nath is on the banks of the Golaghat *nala,* overlooking the Ghagra, while that of Sumant Nath is in Ramkot. The last has been replaced by a large new building erected by subscription between 1936 and 1941 Sambat. The idols have been removed to this temple, but the footprints of the ***avatar*** are kept in the old building. To the west is a ***dharamsala*** where all the Jain pilgrims who come to Ajodhya reside. These temples are all in the charge of a Gaur Brahman and belong to the Digambari sect. There is a sixth temple also dedicated to Ajit Nath in the Alamganj *muhalla,* built in 1881 Sambat by Udai Chand Oswal of Jaipur. This belongs to the Sitambari sect, the difference being that the images in this case are clothed, whereas those of the Digambari shrines are naked. There is also a Jain temple of some importance at Raunahi, described in the article on that place.

Aryas.

The Arya Samaj has as yet made but little progress in this district, although in 1891 the number of Aryas was only 55. With a very few exceptions they belong to the Fyzabad and Tanda tahsils and chiefly to the towns of those names. There are three recognised lodges in the district, at Fyzabad, Tanda and Ajodhya. The members are drawn from many different castes, the Brahmans being the strongest with 116 representatives at the last census. Next to them come Kurmis, Kayasths, Banias, Rajputs, Khattris and Sonars, while six other castes had less than ten members apiece.

Christianity.

Of the Christian population 1,106 were Europeans, representing the official and military element, 55 were Eurasians and 341 natives. The numbers of the last have increased, but to no

great extent of late years. In 1881 there were only 58 native Christians in the district, but ten years later the total had risen to 223. Of the latest figure no less than 228 were females. The returns show that 141 belonged to the Church of England, 113 were Methodists, two Roman Catholics, while in the case of the rest no denomination was specified. There is a Chaplain at Fyzabad, who periodically visits the out-stations of Gonda and Bahraich. The fine Church in cantonments dedicated to St. Andrew, was built by Government at a cost of Rs. 43,[illegible]0, it was opened in 1860 and consecrated by Bishop Cotton. Missionary work in the district is carried on by the Church Missionary Society and by the Wesleyan Methodist Mission. The former first established a permanent mission in Fyzabad at the end of 1862, when an application was made for the use of the tomb of Bano Khanam, a *nazul* building which had after annexation been used first as the residence of the deputy commissioner's head clerk, then as the station coffee shop, and then as the house of an extra assistant commissioner, and was at the time of the application surrounded by a public garden which contained the public swimming bath. The building was in a dilapidated state, and the Society undertook to put and maintain it in good repair and to allow access to the tomb itself to all persons considered by the deputy commissioner to be so entitled. The application was granted and the building was given rent-free on condition that the chamber containing the tomb should not be used as a living room. Only part of the land was then given with the tomb, but in 1867 the remainder was handed over to the mission at an annual rent; and in 1890 a lease for 21 years of all the land at Rs. 40 per annum was granted to the Church Missionary Trust Association. The work of the mission has varied greatly in extent: at times it has been practically confined to the ministration of divine service for a small community; at others it has included the maintenance of an English school for boys and small schools for girls, and, while there was a permanent resident missionary, considerable evangelistic work was carried on both in Fyzabad and Ajodhya, particularly among the Muhammadan population. Of late years the work seems to have declined and it appears to be doubtful

whether a permanent missionary will be retained at the station.

The Wesleyan Methodist Mission first commenced work in this district in 1876, but till 1880 this was confined to the English community. In the latter year vernacular mission work was started at Goshainganj and in 1883 the Reverend J. A. Elliott was appointed to Fyzabad, a post which he has held ever since. At Fyzabad the mission possesses a substantial church, a mission house, a large boarding school for native girls and a zanana mission house for English ladies working in the district. There are out-stations at Amaniganj, Raunahi, Bhadarsa, Darshannagar, Goshainganj, Akbarpur, Tanda, Iltifatganj, Bariawan, Baskhari and Jalalpur as well as at Rudauli in Bara Banki. The work of the mission has been largely directed towards education and in addition to the boarding school the mission maintains two *parda-nashin* schools in the city, while instruction is also privately given in the zananas. Several schools are maintained at the out-stations and in 1897 an orphanage for girls was erected at Akbarpur. Since 1899 efforts have been made to secure industrial occupation for poor Muhammadan women of good family in Fyzabad—a measure which has been attended with considerable success. Evangelistic work is conducted both at Fyzabad, where open-air services are held in the Chauk, and at the outstations. At the present time the mission employs 51 native agents and maintains eleven schools. The income raised locally in 1903, including Government grants, amounted to Rs. 7,231.

Hindu sects.

Hinduism in this district is naturally influenced in a large degree by the presence of Ajodhya, the birthplace of Rama, so that it is only to be expected that the Vaishnavite form should predominate. The census returns show, however, that the professed followers of Vaishnavism amount to only a small proportion of the Hindu population. No more than 7·7 per cent. were returned as Vaishnavites and 5·5 per cent. as Ramanandis. In both cases the proportions are high, but still the great mass of the Hindus appear to belong to no particular sect, as is generally the case throughout Oudh.

Monastic orders.

Among the numerous Faqirs whose home is at Ajodhya there are many Bairagis who are included in the V

These Bairagis belong to regularly constituted religious bodies and are divided among seven different *akharas* or orders. The disciples have to pass through a series of stages, which are identical in all cases. They are admitted while under the age of sixteen, although the rule is relaxed in the case of Brahmans and Rajputs, who also enjoy other privileges, especially in the matter of exemption from menial service. The first stage is known as *chhora* and lasts for three years: the work of the novice consists of servile offices, such as cleaning the smaller utensils of the temple and of the common mess, carrying wood, and performing *puja path*. The second stage is also for three years and is known as *bandagular*. The disciple now draws water from the well, cleans the larger vessels, cooks the food, as well as doing *puja*. At the expiration of this period there follows a third stage of equal duration, known as *hurdanga*. In this the work consists in taking the daily food to the idols, distributing the daily rations given at midday to the brethren, doing *puja* and carrying the *nishan* or temple standard. In the tenth year the disciple enters on a fourth period of three years called *naga*. During this stage he leaves Ajodhya with his contemporaries and goes the round of all the *tiraths* or sacred places of India, subsisting all the time on mendicancy. At his return he reaches the fifth and final stage called *atith* which continues till his life's end. He now ceases to work, except in the matter of *puja path*, and is provided with food and clothing

The seven orders have a regular system of precedence which is observed in ceremonial processions and on similar occasions. In front come the Digambaris, followed by the Nirbanis on the right and the Nirmohis on the left. In the third rank behind the Nirbanis march the Khakis on the right and the Niralambhis on the left; and after the Nirmohis come the Santokhis and Maha-nirbanis in the same order. Between each body a space is left, both in front and on the flanks. The Digambaris or naked ascetics are said to have been founded by one Balram Das, who came to Ajodhya over two hundred years ago and built a temple here. The present head of the college is the eleventh mahant. The order is a small one, as the number of resident brethren is limited to fifteen; it is on the other hand possessed of considerable

Digambaris.

wealth, having several revenue-free holdings in Gorakhpur and two villages, Puraina in tahsil Fyzabad and Kalupur in Tanda, recently purchased in this district. The largest community is that of the Nirbanis, who live in the celebrated Hanuman Garhi temple. They are very numerous, but there are not more than 250 resident disciples who obtain daily rations. The Nirbanis are divided into four *thoks* or *pattis*, which go by the names of Hardwari, Basantia, Ujainia and Sagaria, each with its own mahant; but over all is a single presiding mahant, chosen by common consent, who occupies the *gaddi* in the verandah in front of the temple. The Nirbanis are very wealthy: besides owning revenue-free lands in Fyzabad, Gonda, Basti, Partabgarh and Shahjahanpur, they carry on an extensive business as money-lenders and dealers in elephants, and have purchased several villages with the proceeds. Their revenue from the offerings made by pilgrims is also very large. The Nirmohi sect claim spiritual descent from one Gobind Das of Jaipur. They formerly held the Janamasthan temple in Ramkot, the remains of which still belong to them; but on its destruction by the Musalmans they moved to Ramghat. Subsequently a quarrel arose among them on a question of succession and a split occurred, a branch leaving Ramghat and settling at Guptarghat. The mahant of the Ramghat branch is the ninth in succession from the founder. The Nirmohis of Guptarghat have some revenue-free lands in Basti, Mankapur and Khurdabad, but the others are wholly dependent on the temple offerings. The name signifies "void of affection." The Khaki or ash-besmeared *akhara* was established in the days of Shuja-ud-daula by one Daya Ram from Chitrakot, who obtained four *bighas* of land in Ajodhya and built thereon a temple. The order numbers 180 persons, of whom 50 are resident and the rest itinerant. The present head is eleventh in succession from the founder. The Khakis own some land in Basti and hold the lease of one village in Gonda. The sect called Niralambhi, or provisionless, dates from the same period, having been founded by Birmal Das of Kotah, who came to Ajodhya and built a temple which was afterwards abandoned. One of his successors, Narsingh Das, erected a new temple near that of Darshan Singh. The fraternity is a small one and depends solely on the offerings

Nirbanis.

Nirmohis.

Khakis.

Niralambhis.

of pilgrims. The Santokhis or patient faqirs are a small and poor sect without any endowment. The *akhara* was founded in the time of Safdar Jang by Rati Ram of Jaipur, who built a temple in Ajodhya. This was subsequently abandoned and the site taken for another temple by Niddhi Singh, an influential Kalwar in the days of Wajid Ali Shah. After this, one Khushal Das of the Santokhi sect returned to Ajodhya, and his successor, Ramkishan Das, built the present temple. In 1900 the mahant died and for some time the *akhara* was deserted and no successor appointed. Lastly come the Mahanirbanis or dumb faqirs, the word implying worship without asking for favours either in this world or the next. The present mahant is the seventh in succession from the founder, one Parsotam Das, who came to Ajodhya from Kotah Bundi in the reign of Shuja-ud-daula, and built a temple. There are twenty-five brethren, the majority of whom are itinerant mendicants.

Santokhis

Mahanirbanis

According to the census returns of 1901 the Hindu population comprises representatives of an unusually large number of castes. They amounted in all to ninety-six, while in the case of 2,881 persons no caste was specified. Many of these indeed are numerically of little importance: in forty instances there were less than one hundred persons enumerated; eleven others had under 500 members, and of the rest an equal number under two thousand. On the other hand, no fewer than 23 castes occur with a strength exceeding 10,000 persons apiece—a remarkably large number; while the remainder were found in numbers varying from two to nine thousand. It is only to be expected that among so great a variety and in a district so densely populated several castes should be found in numbers exceeding the general average for Oudh, but there are few which are either peculiar to Fyzabad or which are not to be found in some or all of the adjoining districts.

Castes.

The Chamars are by far the strongest caste numerically in the district, numbering 171,729 souls, or 15.8 per cent. of the total Hindu population. They are far more common in the Tanda and Akbarpur tahsils than in the west of the district, and fewest in Bikapur. Most of them are engaged in agriculture, chiefly as labourers on the holdings of high caste tenants, though a considerable number occupy land in their own names.

Chamars.

None of them, however, hold proprietary rights in any village of the district.

Brahmans.

Next come the Brahmans, who are again unusually numerous, having in all 164,759 representatives in 1901, or 15·16 per cent. of the Hindu population. Over 50,000 were found in the Bikapur tahsil, but elsewhere they are very evenly distributed. They are more numerous in Fyzabad than in any other part of Oudh except Gonda, and almost all of them belong to the Sarwaria subdivision, the rest being chiefly Sakaldipis and Kanaujias. Many of the Brahmans follow the religious profession, but the majority of them are engaged in agriculture. As tenants they hold land at favoured rates, generally about 25 per cent. less than that paid by low caste cultivators; but as they mainly rely on hired labour their profits are no greater than those of the less favoured castes. As proprietors they hold more land than any other caste except the Rajputs; but this is chiefly owing to the fact that a single Sakaldipi, the Maharaja of Ajodhya, owns the largest estate in the district. He is the only Brahman taluqdar; but at the last settlement 49,834 acres were held by Brahman zamindars and pattidars in different parganas. They chiefly prevail in the Bikapur tahsil and in Mangalsi and Akbarpur. Of the various Brahman communities the most land is held by Tiwaris and Pandes, while Upaddhyas, Misrs, Dubes and Shukuls own large numbers of small mahals. In former days the Brahman possessions were more extensive, as is evidenced by the fact that they still hold 64,190 acres in subsettlement, their superior right having passed during the last century to the taluqdars, although much of their land was seized by other Brahmans in the persons of the Rajas of Mahdauna.

Ahirs.

The third place is taken by the Ahirs, who are exceptionally numerous in this district, amounting at the time of the last census to 148,571 souls or 13·67 per cent of the total number of Hindus. They are fairly evenly distributed throughout the four tahsils, but are most numerous in Bikapur. They are almost without exception engaged in agriculture and are cultivators of a high order. Their proprietary holdings are very small and are confined to six minute mahals in the Mangalsi, Khandansa and Birhar parganas, amounting at the time of the last

settlement to only 63 acres; they, however, own 446 acres in subsettlement. The fourth place is occupied by Kurmis, who numbered 74,191 persons or 6·82 per cent. of the Hindus—a figure which is small in comparison with the districts to the north and west, but which is far higher than in Sultanpur. The Kurmis stand in the foremost rank of the cultivators, and tenants of this caste are always in request, although they have to pay a high rent. They are the chief growers of sugarcane and generally devote their attention to the more valuable staples. They own a small amount of land, 756 acres in all at the time of the last settlement, comprising 13 mahals, chiefly in the Tanda, Haveli and Mangalsi parganas. Like most of the castes they have lost at the hands of the talukdars, but retain 1,670 acres in sub-settlement.

Kurmis

Rajputs, though they hold the fifth place in point of numbers, are the most important caste in the district. At the last census they numbered 67,522 persons or 6·21 per cent. of the Hindu population. Their distribution is fairly even, but they occur in greatest strength in the western parganas of the district. They are a purely agricultural and landowning caste, and as tenants hold their lands on terms very similar to those of the Brahmans. As proprietors they own more land than any others, being in possession of no less than [illegible] acres or nearly half the entire district at the time of the last assessment. In addition to this, they held 126,065 acres in sub-settlement, although much of this is included in the properties of talukdars of the same caste. The Rajputs of Fyzabad belong to a great number of clans. Those having the most representatives are the Bais, amounting to 17,509 persons in all and residing chiefly in the Bikapur tahsil and pargana Mangalsi, Chauhans principally in Bikapur, Bisens, who are mainly confined to the same tahsil, where they still hold large estates, Suryabansis, Panwars, [illegible], Raghubansis, Raikwars and Bachgotis, the last including their kinsmen, the Rajkumars, who have overflowed into this district from Sultanpur. Some account of the principal clans will be given later in dealing with the various talukas, while reference to the chief colonies in different parts of the district will be found in the pargana articles.

Rajputs

Other numerous castes

As many as eight other castes had over 20,000 representatives at the time of the last census. These are Kewats, Pasis, Muraos, Banias, Koeris, Kahars, Bhars and Kumhars. Hardly any of these call for any special mention. The Kewats, who numbered 40,151 persons, are far more common in Fyzabad than in any other part of Oudh; but they are to be found in larger numbers in the adjoining districts of Gorakhpur and Basti; they are an agricultural caste, closely allied to the Lodhs and Kisans of other districts. Banias again are more numerous here than elsewhere in Oudh, but not to any remarkable extent and are far more prevalent in the Gorakhpur division. They belong chiefly to the Kasaundhan, Kandu and Agrahari sub-divisions. Bhars, who numbered 21,538 souls and are said to represent the old owners of the soil, are again more common here than in any other district in Oudh, but are far more frequently to be found in the Benares and Gorakhpur divisions to the east. Here they are almost exclusively confined to the Akbarpur and Tanda tahsils in which they take a high place among the low caste cultivators. Kumhars, of whom there were 21,722, stand in the same numerical relation to the other Oudh districts as the Bhars and other castes already mentioned. Many of them follow their ancestral calling as potters, but their handicraft is in no way remarkable, and the majority of them are engaged in husbandry.

Other castes with more than 10,000 representatives apiece are, in numerical order, Dhobis, Nais, Gadariyas, Kayasths, Telis, Barhais, Kalwars, Lohars, Lunias and Barais. These are all found throughout Oudh, and none of them occur in unusually large numbers except [illegible], their total being only exceeded in [illegible] of the Oudh districts and Gorakhpur and Basti elsewhere. They take the place of the Tamolis of other parts, their special vocation being the cultivation of *pán*. There are very few Tamolis in Fyzabad and almost all of them belong to the headquarters tahsil, while the Barais predominate in Akbarpur. Properly the distinction between the two is that the Barai grows *pán* and the Tamboli sells it, but this commonly disappears in practice. The Bharbhunjas or Bhurjis, Goriyas, Faqirs, Koris and Sonars have each more than 5,000 members. Of these the Goriyas alone call for special note as being more

numerous than in any other district of the United Provinces; they are found in all tahsils, but especially in the eastern parganas. They are a fishing and cultivating caste analogous to the Gonrhis of Bihar and are usually considered to be a subcaste of Mallahs, whom they generally resemble in their manners and customs. Of the 68 other castes found in this district very few are of any interest or importance. Hardly any occur in greater numbers than in any other parts of Oudh, the principal exceptions being the Atits, Bhanreriyas and a few others who are more frequently met with in the eastern districts. The Atits numbered 1,847 persons—a figure which is quite insignificant as compared with those of the districts of Gorakhpur, Basti and Ghazipur. They are found both in the Tanda and Bikapur tahsils, while many of them were enumerated in the adjoining district of Bara Banki. They seem closely to resemble the Sannyasi Faqirs but several of them cultivate some patches of land, held rent-free, which have been granted to them by the proprietors. The Bhanreriyas are found in equal numbers in Partabgarh and are astrologers very similar to the [illegible] of other districts. It is perhaps worthy of note that there were 39 Gandharbs in the district a caste which is only found elsewhere in Benares, Mirzapur and Ghazipur; they are singers and dancers by profession, and [illegible] a very reputable character. There were also 57 [illegible] caste which only occurs in Fyzabad. They do not appear, however, to be [illegible] entitled to such a distinction as they are [illegible] a subdivision of the Pasis and derive their name from their profession of extracting *tari* from the palm-tree.

Turning to the Musalmans we find an [illegible] large number of castes represented. According to the census returns these numbered no less than 73, while in the case of [illegible] persons no caste was specified. The great majority are of very little importance and, as in the case of the Hindus, but few are remarkable either for their comparative [illegible] or any other reason. As usual, the Musalmans of Fyzabad are mainly Sunnis but owing to the selection of the headquarters town for some time as the capital of the Oudh Nawabs, it is only natural to find a larger number of Shias than in any other part of Oudh except Lucknow itself. The latter numbered 8,628 persons or over 6 per

cent. of the Muhammadan population, which is probably a higher proportion than in any other district except Jaunpur.

Julahas.

The Julahas are the most numerous caste, amounting at the last census to 28,548 persons or 20·9 per cent. of the Musalman population. Half of them belonged to the Tanda tahsil and the bulk of the remainder to Akbarpur. In this district they are still very largely engaged in their peculiar occupation of weaving, the principal seats of this industry being Tanda, Akbarpur, Jalalpur, Nagpur and Iltifatganj. As elsewhere, they have also largely betaken themselves to agriculture—a profession which they follow with some success. Closely akin to them are the Behnas or Dhunas whose occupation is cotton carding. They numbered 12,036 souls or 8·81 per cent. of the Musalmans and are more evenly distributed than the Julahas, although most of them belong to the eastern parganas.

Shaikhs.

Of the higher grades the Shaikhs are as usual the most numerous, amounting to 20,189 souls or 14·8 per cent. of the Muhammadan population. The bulk of them reside in the Fyzabad and Tanda tahsils. They comprise representatives of many subdivisions, the strongest being the Siddiqis, as is almost everywhere the case, while next to them come Qurreshis, and then at a long distance Faruqis, Ansaris and Abbasis, the last being only found in Akbarpur, while the Faruqis are practically confined to Tanda. A fair number of Shaikhs hold land in the district, but their former possessions were to a great extent absorbed by more powerful taluqdars, especially those of Samanpur, a Shaikh estate which is now held by Sayyids.

Pathans.

Pathans numbered [illegible] or [illegible] per cent. of the Musalmans. More are to be found in the Fyzabad tahsil than elsewhere, though there is a considerable number in Tanda. The Pathans of this district are in few cases of any importance, and though they hold several properties, especially in the Tanda and Mangalsi parganas, the bulk of their ancestral possessions has passed to others and in most cases only small [illegible] remain. The chief subdivisions are Yusufzais and Lodis, but Kakars, Ghoris and several others are to be found in small numbers.

Rajputs.

Converted Rajputs totalled 9,858 souls, a by no means remarkable figure which is far exceeded both in Gonda to the north and Sultanpur to the south. There are

several large landowners of this class, but most of them are non-resident and belong to other districts, as for instance is the Raja of Hasanpur and his kinsmen of Maniarpur and Gangeo The only resident taluqdar is the Bhale Sultan Khanzada of Deogaon. The chief clans are Bisens, Chauhans, Bais, Sakarwars, Bhale Sultans and Panwars. The Sakarwars are confined to the Akbarpur and Tanda tahsils, as also are the Bachgotis and Panwars, while the Bisens belong mainly to Fyzabad and the Bhale Sultans to pargana Khandansa, which adjoins their main territory in the Musafirkhana tahsil of Sultanpur.

The Saiyids, who numbered 7,[illegible]30, were [illegible] than in any other part of Oudh except Lucknow, [illegible] important, as among them are some of the largest [illegible] district, and notably those of Pirpur. Most of the earliest Musalman settlers in Fyzabad seem to have been Saiyids, if the local traditions are to be believed, and Saiyid [illegible] are to be found in many places, especially in the [illegible] tahsil. One of the best known is that founded by the celebrated saint, Makhdum Ashraf of Rasulpur. There are [illegible] few Saiyids in Bikapur, but elsewhere they are evenly distributed. The chief subdivisions are the Rizwi, Husaini, Zaidi and Tirmizi. The [illegible] belong mainly to Fyzabad, the Zaidis to [illegible] and the Husainis to Tanda. There were also some [illegible] Saiyids, almost all of whom were [illegible] the [illegible]

Of the other Musalman castes, Faquirs, Darzis and [illegible] Hajjams had over 5,000 members [illegible] which [illegible] 2,000 were Telis, Mughals, Qassabs, Bhats and [illegible] These are all common to the other Oudh districts [illegible] numbers are in no way remarkable. The same may generally be said of the many other castes, [illegible] have their Hindu counterparts. Actually the only caste [illegible] is found as the Musalman Kaseras or brass-workers [illegible] were [illegible] but the Hindu Kaseras are common [illegible] in most districts.

Owing to the large urban population and also to the fact that [illegible] considerable numbers of the inhabitants are engaged in [illegible] occupations the agricultural population of the district does not predominate to the extent usual in Oudh. It amounted in all

to 787,183 persons or 64·2 per cent.; but although the occupations of the remainder are returned under other heads in a great number of instances the people so classified were engaged in agriculture as a subsidiary means of support. How far this is so, it is impossible to state, but very many of the weavers and others cultivate a small plot of land in addition to their regular calling. The industrial population was returned as 221,017 or 18 per cent. This was chiefly made up of some 77,500 persons employed in the preparation and supply of the articles of food and drink, and of 63,700 persons engaged in the manufacture of textile fabrics, chiefly the country cloth turned out in large quantities by the weavers of the Akbarpur and Tanda tahsils and elsewhere. The other chief industries were those connected with glass and earthenware, with 19,800 workers and dependants; metals with 15,600; wood and cane and the like with 13,300, and leather with 8,000 persons. The professional population—a very wide term extending from barristers and physicians to singers and religious mendicants—accounted for 1·7 per cent.; the commercial population to only ·7 per cent.; while the remaining 15·4 per cent. came chiefly under the heads of personal and household services, Government employ and unskilled labour.

…uage.

The ordinary dialect of the people is the Awadhi form of eastern Hindi, gradually blending with the western Bhojpuri form of Bihari, which is the common tongue of the eastern parganas. In Fyzabad and among the Musalmans generally the Urdu or Hindostani dialect of western Hindi is generally used. The census returns show that 65·9 per cent. of the people speak Awadhi, 26·1 per cent. Bhojpuri and 1·8 per cent. Hindostani, The other languages are unimportant, and included English, Bengali and Panjabi all of which were spoken by others than natives of the district. The only remarkable feature, therefore, is the presence of Bhojpuri, which does not occur elsewhere in Oudh, and here is mainly confined to the Birhar and Surhurpur parganas, although there is no hard-and-fast linguistic boundary. The Bhojpuri found in Fyzabad is not pure as in Gorakhpur, although the vocabulary is generally the same. Here it has not the varying forms and the recurring liquids of the Gorakhpuri speech, the diminutive adjectives are not so frequently heard, but the

building, which stands near the district courts, was erected three years later.

Proprietors.

The lands of Fyzabad are divided among a few large and an immense number of small proprietors. The taluqdari system is very prominent, and nearly three-fourths of the whole area is owned by a small body of taluqdars: in this way the district resembles the rest of Oudh, but at the same time it presents many distinctive features of its own. An unusual proportion of the taluqdari land is held in sub-settlement or by under proprietors, while side by side with the taluqdari system is to be found a state of things which closely resembles that of the eastern districts of Azamgarh and Jaunpur, in which much of the land is owned in pattidari or other coparcenary tenure and generally in a state of extreme subdivision. One of the most remarkable features of the district is the extraordinary number of mahals into which the villages are divided. This is especially the case in the eastern and western parganas, and is due to the fact that formerly groups of villages rather than single villages were treated as an estate, so that at subsequent divisions of the property each sharer found himself in possession of, not one or two single villages, but separate shares in a much larger number. Thus in 1905 the district contained in all 2,818 revenue villages divided into no less than 10,187 *mahals*, but the word *mahal* is also employed as denoting the whole area for which a single engagement is taken and which consequently may extend over a large number of villages. The total number of these estates was only 2,051, and as an illustration it may be noted that the vast property of the Maharaja of Ajodhya consists of only eleven such mahals. Again the Khandansa pargana contains 128 villages divided into 1,577 mahals, but these constitute 504 separate estates. At the other end of the scale comes Amsin with 191 villages and 512 mahals held by only one person or body. The second most noticeable point is the extent to which subordinate tenures have been granted, their number being probably greater than of the rest of Oudh put together. These facts render the work of the revenue administration and assessment far more intricate and laborious than elsewhere, and whatever evils or benefits may be supposed to flow from the accumulation of such multiplicity of

Palwars in the east, the Bachgotis, Rajkumars and Gargbansis in the south and centre, and the Bais, Bisens and Chauhans in the western parganas. Mention may also be made of the Surajbansis, who have a certain number of villages in all the parganas of the Fyzabad and Akbarpur tahsils except Mangalsi; Chandels in Majhaura and Tanda; Bhale Sultans in Khandansa and Mangalsi; Barwars chiefly in Haveli Oudh, and Panwars in Akbarpur and Tanda. Of the Musalmans Saiyids hold by far the largest share, mainly by reason of the fact that to them belong the large properties of Pirpur Samanpur and Bhadarsa. Shaikhs have many small estates in Mangalsi, Haveli Oudh, Khandansa and elsewhere; the Pathan and Mughal properties are chiefly in Tanda and Mangalsi; and those of the Khanzadas in Khandansa, Pachhimrath and Majhaura.

Taluqdars. A list of all the taluqdars holding land in Fyzabad showing their caste and clan, the number of villages held by each, the parganas in which their estate is situated, and the revenue paid by each taluqa will be found in the appendix. These properties are 26 in number, although some of them have been further subdivided, this being especially the case with the Palwars. Many of the taluqdars are non-resident, and frequently the bulk of their estates lies in other districts, especially in Sultanpur. Of the whole number, 15 are held by Rajputs, including six properties owned by Palwars, four by Bachgotis, four by Rajkumars and one by a Gargbansi; one, the largest estate in the district, by a Brahman; one, Rasulpur, by a Kayasth and nine by Musalmans. The last include four Saiyid estates, one held by Shaikhs, three by Musalman Bachgotis and one by a Musalman Bhale Sultan. An account of each of these taluqas, showing its history and extent, will now be shortly given. There has been a slight decrease in the taluqdari area since the first regular settlement, chiefly owing to the sale of the Baragaon estate formerly held by Rajkumars.

Ajodhya. By far the largest landowner in the district is the Maharaja of Ajodhya, a member of a family of Sakaldipi Brahmans who rose to great power and influence during the first half of the nineteenth century. Their history is intimately connected with that of this district and of all the eastern Oudh, but the rise of

the family may be here briefly traced. According to their records one Sadasukh Pathak held the office of Chaudhri in Bhojpur, and after the defeat of Shuja-ud-daula his son, Gopal Ram, left his home and settled in the village of Nandnagar in pargana Amorha in Basti about the end of the eighteenth century. This man's son, Purandar Ram Pathak, crossed the river and married into the family of Sadhai Ram, a Misr Brahman and zamindar of Palia in this district. He had five sons, Bakhtawar Singh, Sheodin Singh, Inchha Singh, Darshan Singh and Debi Parshad Singh, all of whom became men of considerable note. The eldest commenced life as a trooper in the Bengal Cavalry and when serving at Lucknow attracted the notice of Saadat Ali Khan, under whom he became a risaldar in the Oudh service. Subsequently, by the favour of Ghazi-ud-din Haidar, he acquired the title of Raja, which was afterwards made hereditary by Muhammad Ali Shah. He established himself at Mahdauna, where he acquired 54 villages formerly held by the Bais of Sohwal and Ruru. Bakhtawar Singh in 1821 summoned his younger brother, Darshan Singh, to court, and the latter soon received the command of a regiment. In 1822 Darshan Singh was appointed chakladar of Salon and Partabgarh, and five years later he became nazim of Sultanpur and Fyzabad. In 1842 he obtained charge of Gonda and Bahraich, but his conduct there in connection with his pursuit of the Raja of Balrampur into Nepal, led to his dismissal and imprisonment, and to the resumption in direct management of Mahdauna. Darshan Singh was very soon, however, released from confinement and the Mahdauna estate was restored to Raja Bakhtawar Singh. Soon after, in 1844, the former died at Ajodhya, leaving three sons, Raghubar Dayal Singh, Ramadin Singh and Hanuman Singh, afterwards known as Man Singh. The last was appointed nazim of Daryabad Rudauli in 1845 and obtained the title of Raja Bahadur for capturing the rebel Raja of Surajpur in Bara Banki. In 1847 he subdued Harpal Singh, the Gargbansi of Khapradih, and in 1855 he apprehended the notorious bandit, Jagannath Chaprasi. In the same year Raja Bakhtawar Singh died, leaving a will in favour of his nephew and adopted son, Man Singh. The family property had by this time been very largely increased. The Raja

of Mahdauna had swallowed up the estates of the Surajbansis in parganas Haveli and Amsin; in 1816 the Gargbansi estate in Pachhimrath had been absorbed in a similar fashion; in 1825 forty villages belonging to the Upaddhya Brahmans of the same pargana had been also included in the taluqa; and in 1843 he acquired the property of the *Bisens* in Mangalsi and *Pachhimrath.* In May, 1857, Man Singh, who had been deprived of the bulk of his estates at the first settlement, was arrested at Fyzabad for default of payment of revenue, but he was released in June, that he might protect the European women and children from the rebels. He received into his fort at Shahganj 29 fugitives and escorted them in safety to the Ghagra, but subsequently he wavered between allegiance to the British and adoption of the rebel cause. After the final capture of Lucknow his conduct drew the attention of the rebels, who besieged him in Shahganj until he was relieved by Sir Hope Grant in July, 1858. From that time he zealously exerted himself in the restoration of order, and for this and his other services he was rewarded with the title of Maharaja, a remission of all the revenue balances due on his estates which were restored to him in 1858, and the grant of the large confiscated taluqa of the Bisen Raja of Gonda. In after years he acted as the representative of the Oudh talukdars and took a prominent part in the administration of the province, being chiefly distinguished for the part he played in the "Oudh compromise." In 1869 he was created a Knight Commander of the Star of India. He died at the age of fifty in 1870, a year which saw the decease of both of his brothers. He left his property by will to his widow, Maharani Subhao Kunwar, for her use until such time as she should elect a successor from among the members of the family. The estate was taken under direct management under the Taluqdars' Relief Act and so remained until 1880. In 1875 the Maharani recognised as heir Lal Triloki Nath Singh the son of Raghubar Dyal; but the succession was disputed and after protracted litigation was decided in favour of the present Raja Partab Narain Singh, the grandson of Man Singh by his daughter, who married Narsingh Narain Singh of Ajodhya. The title of Maharaja Bahadur had been granted as a personal distinction to Raja Man Singh in 1859, that of Maharaja was conferred on the present Raja in 1887.

and Chakarsen Singh, the ancestor of the powerful house of Patti Bilkhar in Partabgarh.

Nanemau

Eighth in descent from Ishri Singh came one Bijai Chand, whose eldest son was Harkaran Deo; one of his descendants, Kirat Sah, crossed the Gumti and established a colony of Rajkumars at Nanemau on the river bank, in pargana Aldemau. Here his family increased and multiplied and the numbers of shareholders in the estate have greatly swelled, resulting in minute subdivision, small profits and heavy encumbrances. The Nanemau taluqa is in reality a coparcenary property. The *sanad* was conferred on Babu Sitla Bakhsh as head of the family; he engaged at the summary settlement for 73 villages, but much of this was sold in consequence of debt, and for a time the estate was taken under direct management. He was succeeded by his son, Babu Ambika Bakhsh, the present taluqdar. The property in Sultanpur comprises 14 villages and 21 pattis of pargana Aldemau, and in this district 13 whole villages and parts of three others in Majhaura, known as the Narharpur estate, and the Aheta property of six villages and six pattis in Akbarpur; the whole is assessed at Rs. 9,166 in Fyzabad and Rs. 10,820 in Sultanpur. The taluqdar resides at Narharpur.

Meopur.

The second son of Bijai Chand was Jit Rai, and from his elder son, Madhukar Sah, come the taluqdars of Meopur, a village also on the Gumti in Aldemau. Five generations later came Dal Singh, who flourished about 1760 and held a property of 65 villages. His elder son was Zalim Singh, who occupied a prominent position in local history and ruled Meopur for many years. He had five sons and during his lifetime made a distribution of his property between them. In 1809 he and his kinsmen fought with the Raja of Dera and the Palwars of Birhar for the possession of Maron in the Birhar pargana; the Dera Rajkumars won the day and Zalim Singh and his three elder sons, Sangram Singh, Subhao Singh and Pahlwan Singh, were killed. The conflict was renewed seven months later, and then Sarabdawan Singh, the son of Sangram Singh, achieved success and for a time retained the village. The subsequent history of the taluqa is mainly a record of quarrels between the various sharers. Sangram Singh had another son, Ranjit Singh, whose son was

Sudisht Narain Singh. Subhao Singh's descendants lost their possessions and have now only subordinate rights in a few villages. Pahlwan Singh left three sons, whose descendants own Meopur Dahla. Zorawar Singh, the fourth son, died without issue; and the descendants of Sagriwan Singh, the youngest son of Zalim Singh have now no land, their villages having been absorbed by Meopur Dahla. When Zorawar Singh died, Sarabdawan and Sudisht Narain quarrelled with the sons of Pahlwan Singh about his share: they agreed to decide the matter by arbitration, and at the meeting Fateh Bahadur, the second of the three brothers, murdered the rival claimants in cold blood. The crime occurred in British territory, and consequently the three brothers were outlawed. Sheoraj Singh, the eldest, was hunted down and slain at Amola in Bihar; Fateh Bahadur died in jail at Jaunpur; and Raghubar Dayal remained a fugitive till his death a few years ago.*

Meopur Dhaurua.

Sudisht Narain Singh had obtained as his share the estate of Meopur Dhaurua, the latter being a village now in Akbarpur, and this passed to his sons, Udresh Singh and Chandresh Singh. The former was succeeded by Indrasen Singh, and the latter by his sons, Ugarsen Singh, Chitrasen Singh and Maharsen Singh. Ugarsen Singh has since been succeeded by his son Someshwar Parshad Singh, a minor. The share of Chandresh Singh has been under the management of the Court of Wards since November 1901. The whole property is a large and valuable estate, comprising, in addition to 67 villages and 11 pattis in Aldemau of Sultanpur, 62 villages and parts of 60 others in this district, assessed at Rs. 38,300. Of the latter, 32 villages and 22 pattis lie in pargana Akbarpur; 13 villages and 21 pattis known as the Chitai-patti estate, in Majhaura; 11 villages and 13 pattis in Tanda; two villages and four pattis in Surhurpur, and the single village of Chirkitaha in Amsin. In addition to these several villages have been purchased in the Azamgarh and Jaunpur districts.

Meopur Baragaon.

Umresh Singh, the son of Sarabdawan Singh, obtained as his share the taluqa known as Meopur Baragaon. His elder brother was Jagdeo Singh, who became a Musalman under the name of

* Gazetteer of Sultanpur, p. 82.

Husain Ali. He then abdicated his property in favour of Umresh Singh and betook himself to Fyzabad, where he lived in receipt of an allowance of Rs. 4,000 a year from the estate. The property originally consisted of 38 villages in Suhurpur, all acquired since the beginning of the nineteenth century. It disappeared, however, soon after the first regular settlement, for the whole estate, which had become hopelessly embarrassed by reason of mismanagement and extravagance, was sold by a decree of the civil court in 1875. The villages constituting this taluqa at the time of sale lay in Akbarpur, Majhaura and Surhurpur, the village of Baragaon from which it derived its name being in the last-mentioned pargana. It consisted in all of 21 villages and three pattis in this district, and was sold village by village, the principal purchasers being Khattris.

Meopur-Dahla

Of the three sons of Pahlwan Singh, two left issue Shooraj Singh had a son Ishraj Singh, who again had two sons, Ramdeo Singh and Chandrabali Singh. Fateh Bahadur had two sons, Lallu Sah and Abhai Dat. Their estate is known generally by the name of Meopur Dahla and a joint *sanad* was given to Ishraj Singh and Lallu Sah: the two branches, however, had frequent disputes and a private partition was effected. Both properties are heavily encumbered, that of Ishraj Singh being in the worse plight. The bulk of the estate lies in pargana Aldemau of Sultanpur, but the taluqdars hold a few villages in this district. Babu Lallu Sah owns the Gopapur and Baramadpur properties of three villages and two pattis in Akbarpur assessed at Rs. 2,875. Babu Nageshwar Bakhsh Singh, the successor of Ramdeo Singh, held the Yarki estate of one whole village and parts of nine others in Akbarpur, paying Rs. 3,965 in revenue till 1904, when the property was sold by auction under a decree of the civil court.

Dera

From Jit Narain the third son of Raja Chand, the Rajkumar *taluqdars of Dera are descended. Their history and the account* of their constant fights with the house of Meopur are told in the Sultanpur volume and need no recapitulation.* The famous Raja Rustam Sah obtained the *sanad* for the estate, which passed at his death in 1877 to his nephew, Raja Rudra Partab Sah, the present taluqdar. The bulk of the property lies in pargana

* Gazetteer of Sultanpur, p 84

Akbarpur of Sultanpur, but the Raja owns a large number of villages in this district also. In return for his loyal conduct during the mutiny Rustam Sah obtained the confiscated estate of *Maa Jadubanspur in pargana Haveli, which formerly belonged to* Raja Jai Lal Singh, the son of Darshan Singh, the Kurmi, who was hanged at Lucknow in 1859 for having taken a prominent part in the rebellion and in the murder of the Sitapur fugitives. Another estate in this district, known as Aurangabad, in the parganas of Amsin and Tanda, belongs to the Raja of Dera, having been acquired from the Barwars in 1813 after a severe fight at Rajapur, in which Madho Singh of Dera was victorious. Altogether the Raja owns 69 villages and parts of 121 others in this district. In pargana Haveli Oudh his estate of Maa Jadubanspur consists of 24 villages and 15 pattis, in Akbarpur he holds the Atdih property of 19 villages and 11 pattis, in Surhurpur nine villages and 38 pattis, known as Birmau; in Tanda four villages; in Majhaura four villages and 50 pattis, under the name of Ramnagar Dera and Mangapatti, and in Amsin the Ankapur estate of nine villages and one patti. The whole is assessed at Rs. 53,752. The Raja resides at Dera on the Gumti in Sultanpur.

Hasanpur

The other taluqdars who claim descent from Bariar Singh and hold property in this district retain the ancient name of Rajkumar. As already mentioned, they trace their descent to Rup Singh, the second son of Raj Singh. This man had two grandsons, Jai Chand and Prithipat Singh. From the former come the great Khanzada family of Hasanpur and its branch known as Maniarpur. The history of the Hasanpur estate and its Muhammadan Rajas belongs properly to Sultanpur, and reference may be made to the account given in the volume on that district.* The estate was conferred on Raja Husain Ali Khan, who succeeded his brother, Husain Ali Khan, who had taken a conspicuous part in the mutiny. The former died in 1869 and was followed by his son, Muhammad Ali Khan, the father of the present Raja Muhammad Mahdi Ali Khan, who succeeded to the estate in 1895. His property in this district is very small and comprises the small estate of Palia Partab in pargana Pachhimrath.

* Gazetteer of Sultanpur, p [illegible]

consisting at the present time of two whole villages and a portion of one other, paying a revenue of Rs. 1,530.

Maniarpur.

The history of Maniarpur is closely connected with that of Hasanpur. The taluqa was founded by Darya Khan, nephew of Bahadur Khan of Hasanpur. At his death about 1743 the property was divided among his sons and brothers; but most of the separate estates were re-united by his elder son, Roshan Zaman Khan, who died in 1818 in possession of a vast property. His brother, Basawan Khan, succeeded him and in 1821 left the property to his widow; till 1866 Maniarpur was nominally held by women, although as recorded by Sir William Sleeman, it was generally in the hands of the revenue officials of the day.* In 1866 Babu Akbar Ali Khan obtained the property by will from Bibi Sughra, but he died three years later, and was followed by his widow Bibi Ilahi Khanam, who held the taluqa till her death in 1888. Long litigation ensued between Bibi Amt-ul-Fatima the eldest daughter of Akbar Ali Khan, and Ghulam Husain, his nephew and son-in-law. The former was successful, but a fresh suit has been instituted by the Raja of Hasanpur and is still pending. The portion of the estate lying in this district comprises the Paroma property of three villages and one patti in Pachhimrath, assessed at Rs. 3,450.

Gangeo.

Another branch of the Hasanpur house is known as Gangeo, and was founded by one Wazir Khan. This descended to Jahangir Bakhsh, who obtained the *sanad*, and from him the taluqa has passed to the present owner, Muhammad Abdur-Rahman Khan. Most of the property lies in the Sultanpur district, but the taluqdar also owns the estate of Saadatabad Shahpur, consisting of three villages in Majhaura and one village and one patti in Birhar. The latter were obtained in the beginning of the nineteenth century when the Pathan Chaudhris of Chahora placed themselves under the protection of the Hasanpur Khanzadas, with the usual consequence of losing their estates. The taluqdar resides at Gangeo in Sultanpur.

Kurwar.

From Pirthipat Singh, the younger grandson of Rup Singh, comes the family of Kurwar and its branches. The history of Kurwar also belongs to the Sultanpur district; but the Raja has

* Tour in Oude, I, 142.

a large property in Fyzabad. The *sanad* for the estate was conferred on Raja Madho Partab Singh, the son of Ishri Singh, but he died without issue and left his widow, Rani Kishan Nath Kunwar, in possession. She adopted the present Raja, Partab Bahadur Singh, the son of the zamindar of Walipur, who is descended from Babu Drigpal Singh, a younger brother of Ishri Singh, and left him the estate at her death in 1885. The property was for a long time under direct management, having been taken over as an encumbered estate in 1871 and being afterwards managed by the Court of Wards during the minority of the present Raja till its release in October 1897. Although originally much indebted, it was handed over in a flourishing condition. The Raja now owns 61 villages and four pattis in the Miranpur and Baraunsa parganas of Sultanpur, while his possessions in this district comprise the Hathgaon estate of twenty whole villages and parts of eight others in the pargana of Pachhimrath; Moiapara in Majhaura, consisting of fourteen villages and seven pattis, and the Sarwa property of three villages and three pattis in Amsin. The Fyzabad portion of the estate is assessed at Rs. 26,577.

Kurwar had originally belonged to an elder branch of the same family, but this had died out. A younger branch founded by Mal Singh, ninth in descent from Pirthipat Singh, had established itself at Bhiti in pargana Majhaura. [illegible] portion [illegible] younger son consisting of 27 small villages known as Banipur-Bhiti. This descended to his son, Nain Bahadur, and afterwards to the latter's son, Shankar Singh. He [illegible] had five sons, of whom two died without issue. The eldest surviving son, Sabhajit Singh, is said to have [illegible] away with [illegible] widows [illegible] Singh, the [illegible] Raja of Kurwar, [illegible] Ishri Bakhsh, was elected Raja by the [illegible] father, [illegible] protest against his [illegible] Bartar Singh, the fourth son of Shankar Singh, retained Bhiti as his share, and [illegible] of the nazim, Raja Darshan Singh, to [illegible] opportunity of increasing his power and possessions. He acquired a property then paying a revenue of Rs. 80,000 and retained this estate till 1825. In the following year he lost the whole of this, owing to default of payment, at the hands of the nazim, Wilayat Ali

Khan. Two years later the Khajurahat estate of 26 villages was restored, while the rest was held under direct management. This state of things continued till 1836 when Mirza Abdulla Beg made over the entire properties of Bhiti and Khajurahat to Babu Harpal Singh, the Gargbansi chieftain of Khapradih. Bariar Singh then fled to the British territories, where he soon afterwards died. In 183[illegible] Darshan Singh restored the estate to Jai Datt Singh and Abhai Datt Singh, the sons of Bariar Singh, and large additions were subsequently made to them, including the Bhiualpur property in Tanda which had formerly belonged to Brahman zamindars and was handed over to the Bachgotis in 1849. Seven years previously Jai Datt Singh acquired Tema and other villages in Amsin after a great fight at Tejapur with Raja Rustam Sah of Dera. In 1852 the two brothers divided the property, the elder receiving Bhiti and the younger Khajurahat. Jai Datt Singh received the *sanad* for Bhiti and managed the estate admirably till his death, when it passed to his son, Babu Ugra Datt Singh. The latter has been succeeded by his young son, Udaibhan Partab Singh, the present owner. The Bachgotis of Bhiti figured prominently in the history of the district during the first half of the nineteenth century. On one occasion Bariar Singh attacked and defeated the Gargbansis, slaying their notorious chief Nahar Singh. On another occasion he allied himself with Babu Udresh Singh of Meopur-Dhaurua and defeated Raja Rustam Sah of Dera in a fight about the village of Hechapur. He was also constantly at war with the officials, and between 1805 and 1852 Bhiti was besieged on five different occasions. The taluqa, which lies wholly within this district excepting a portion of the village of Banakpur in Sultanpur, now consists of the Bhiti estate, comprising 27 whole villages and 47 pattis in Majhaura and [illegible] villages and three pattis in Tanda; the Beni Gaddopur property of 18 villages and 11 pattis in Pachhimrath; the Naraunpur estate of [illegible] villages and two pattis in Haveli Oudh, and the mahal of Dewapur, including three villages and *one patti in Amsin.* The whole is assessed at *Rs.* 40,189 and is managed by *Babu* Mahendra *Datt Singh* of Khajurahat. The minor taluqdar resides at Bhiti with his mother, Babuain Janki Kunwar.

Khajurahat.

The taluqa of Khajurahat was first acquired together with several other estates in Pachhimrath and Haveli by Duniapat Singh, the eldest son of Shankar Singh of Bhiti during the reign of Shuja-ud-daula after his defeat at Buxar; but on the return of the Nawab the Babu was deprived of all these new acquisitions. Khajurahat was regained in 1827, as already narrated, by Bariar Singh and subsequently passed to his son, Abhai Dat Singh. This man obtained the *sanad* for the taluqa which passed at his death to his son, Mahendra Dat Singh the present taluqdar. His younger brother, Indra Dat Singh, obtained as his share the estate of Samanta. The latter now manages the Khajurahat estate, while his elder brother takes charge of Bhiti on behalf of his young cousin. The owners are, like their father, highly respected and rank among the best of the smaller taluqdars. The taluqa was formed in much the same way as Bhiti, and in 1850 was increased by the addition of the Mahipur estate in Tanda which was taken from the Bais of Mahavan. The property at present consists of [illegible] 47 villages and parts of 35 others. Babu Mahendra Dat Singh owns 32 villages and 21 pattis in Pachhimrath, the [illegible] estate [illegible] village and two pattis in Amsin and [illegible] of the Bhadokhar estate in Haveli Oudh. Babu Indra Dat Singh owns the Samanta property of two villages in Pachhimrath, five villages and six pattis in Tanda, and the remaining [illegible] villages and two pattis of Bhadokhar in Haveli. The [illegible] of three villages and four pattis in Majhaura [illegible] by the two brothers who reside at Bhiti and Khajurahat.

[illegible]

The youngest son of Shankar Singh of Bhiti was Babu [illegible] Singh who obtained as his share the estate of [illegible] in Pachhimrath and in pargana Baraunsa of Sultanpur. This man received the *sanad* for the taluqa and was succeeded by his son, Maheshwar Parshad Singh, and then by [illegible] Singh, after whom it passed to his [illegible] grandson [illegible] Singh. The latter died in 1891 and the estate is now held by his widow, Babuain Subhraj Kunwar, and will eventually come into the possession of the Raja of Kurwar. The taluqa is, however, very heavily encumbered. It consists of 26 villages and five pattis in the Baraunsa and Miranpur parganas of Sultanpur and

in addition comprises the Reona estate of eleven whole villages and part of one other in pargana Pachhimrath assessed at Rs. 11,765. The owner resides at Walipur in the Sultanpur district.

The Gargbansis.

The Gargbansis are one of the oldest Rajput clans in the district. They claim descent from one Garag Muni, a holy man who is said to have been summoned to Ajodhya by Vikramaditya or, according to another account, by Raja Dasrath. His descendants settled in pargana Haveli, where they acquired four estates, known as Halwara, Kusmaha, Firozpur and Sarethi. These were retained by the family till 1816, when their lands were absorbed into the Mahdauna taluqa. A branch of the family, however, acquired large estates elsewhere. At the beginning of the nineteenth century one Paroti Singh was the owner of the two villages of Silapur and Khapradih in Pachhimrath, his property yielding a rent-roll of about Rs. 1,500. He had two sons, Ganga Prasad, who obtained as his share Khapradih, and Nihal Singh, who held the other half of the estate. The latter was in 1821 appointed manager of the large taluqa of Maniarpur, which was then held by Bibi Sughra, the daughter of Basawan Khan, and from that time he began to increase the number of his followers from his own clan and in time ousted his mistress and took possession of the estate. In so doing he incurred the displeasure of Raja Darshan Singh, who in 1832 held the contract for the district; the latter instigated Babu Bariar Singh of Bhiti to attack Nihal Singh, with the result that the Gargbansi leader was killed. Thereupon the struggle was taken up by the descendants of Ganga Prasad, whose son, Sheo Sewak, had three sons, Sheoambar Singh, Hobdar Singh and Harpal Singh. The last applied for aid to Lucknow and a considerable force was sent to his assistance; but as Bariar Singh had been secretly reinforced by the nazim, the troops retired from the contest. In the meantime, however, the Gargbansis had largely increased their property at the expense of Maniarpur, and in 1834, when Darshan Singh was superseded in the contract by another nazim, Harpal Singh recovered possession of the whole estate, though it was still nominally held in the name of Bibi Sughra. In 1838 Darshan Singh returned to the district and Harpal Singh was

forced to retire. The property was taken under direct management until 1845, when Man Singh succeeded to the contract and again placed Maniarpur under his jurisdiction. The next year, after having collected the greater part of the revenue, he made over the estate to Harpal and Sheoambar Singh, but put Bibi Saghra into confinement and plundered her remaining possessions. The Gargbansis then extended their raids into pargana Aldemau, and there they came into contact with the Rajkumars. A fight ensued in which Sheoambar Singh and Hobdar Singh were killed, and Harpal Singh fled to Khapradih. Bibi Saghra escaped to Lucknow, and obtained an order restoring her to her property, while the military authorities received orders to seize or destroy Harpal Singh. The troops were under the direction of Man Singh, who proceeded against the Gargbansi stronghold. There are two conflicting statements as to what then happened, but both agree in saying that Harpal Singh was then seriously ill. The one version narrates that Harpal Singh was killed in the defence of his fort, while according to the other he was inveigled into a conference under promise of safety and was murdered in cold blood by the attendants of the nazim. At all events the fort was seized and plundered and the estate taken under direct management. In 1847 Man Singh was superseded as nazim by Wajid Ali Khan, who was ordered to restore Bibi Saghra to Maniarpur and at the same time handed over Sihipur to Raghunath Kunwar, the eldest surviving widow of Nihal Singh, and Khapradih to Ram Sarup, the son of Sheoambar Singh. Both these properties included a considerable proportion of Maniarpur.

Thakurain Raghunath Kunwar continued to hold Sihipur till annexation and obtained the sanad for the taluqa. In 1877 she executed a deed of gift in favour of her brother's son, Thakur Bisheshwar Bakhsh Singh, a Bais. She was thereupon sued by the younger widow, Thakurain Ramanand Kunwar, and also by Ram Sarup Singh, and eventually the deed of gift was cancelled by a decree of the Privy Council on the ground that the widows had only a life-interest, while the legal heir was declared to be Ram Sarup Singh.* The Thakurain had become heavily indebted.

Khapradih-Sihipur.

* Indian Law Reports, Calcutta VIII 769.

and in 1886 the Bank of Upper India obtained leave for execution of a decree against the estate which was entrusted to the deputy commissioner as receiver The debts were subsequently liquidated, but the property remained under the management of the Court of Wards. In 1891 Raghunath Kunwar died; more litigation ensued on the part of Bisheshwar Bakhsh Singh, and it was not till 1896 that a decree of the civil court was obtained declaring the owner of Khapradih to be the proprietor of Sihipur. Ram Sarup of Khapradih was succeeded by his son, Anand Bahadur Singh, who also died in 1890 without heirs. Both estates are now held by Thakurain Sri Ram Kunwar, the widow of Anand Bahadur whom she succeeded in Khapradih. Sihipur subsequently came into her possession, as above noted, in default of any male heirs in the direct line. They together comprise 140 whole villages and parts of 71 others in this district, and 57 villages and 16 portions in Sultanpur, the former paying a revenue of Rs. 67,690 The Sihipur estate consists of 36 villages and 35 pattis in Pachhimrath, the Dalippur property of 37 villages and one patti in Amsin, the Tharia estate of nine villages and one patti in Majhaura, and the single village of Sakrauli in Haveli Oudh. Khapradih includes 30 villages and 24 pattis in Pachhimrath, the Bangaon estate of 18 villages and eight pattis in Majhaura; the Jagdispur property of six villages and two pattis in Amsin, Fakharpur and another village in Sultanpur, and the single village of Musapur in Akbarpur. The Thakurain resides in Khapradih and has a good house in Fyzabad.

eogaon

The Bhale Sultans, who are so numerous in the adjoining parganas of Isauli and Jagdispur in Sultanpur, have but one taluqdari estate in this district, and that is held by a Musalman. According to their history, which is recorded in the Sultanpur volume, the founder of the clan, one Rai Baru, a Bais of Daundia Khera, had four sons, from whom come the various families of Bhale Sultans.* The youngest of these was Baram Deo, who established himself in the village of Deogaon on the Gumti in Khandausa. His son, Palhan Deo, became a Musalman, and his Khanzada descendants managed to acquire a large estate. Fifth in descent from Palhan Deo came Munnu Khan, whose two sons

* Gazetteer of Sultanpur, pp. 63, 100

them come many taluqdars and zamindars. Little is known of the early history of the Palwars either of Bihar or of Surhurpur. Mr. Carnegy in the report of the first regular settlement gives the pedigree of the Bantarias showing their subdivisions, but practically no other information exists save that the members of both families were constantly at war with one another.

Tradition relates that about 500 years ago one Gohraj Deo, the lineal descendant of Bharat Deo, migrated westwards from Azamgarh into pargana Bihar and in the course of time this man and his offspring are said to have acquired from the Bhars a large estate in this pargana consisting in all of 302 villages. Some 200 years later, in the eleventh generation from Gohraj Deo, two brothers named Bali Ram and Mani Ram, divided the ancestral estate, the former founding the village of Balrampur, which was afterwards known as Sultanpur, while the younger established himself in Rajapur. The descendants of the latter in after years lost most of their property, which was absorbed by the elder branch, and now they possess a very small estate, though they hold under-proprietary rights in several villages. Bali Ram was succeeded by his son, Horal Singh, who had four sons, Arir Singh, Lashkar Singh, Jagan Singh and Harbans Singh. These men about the beginning of the eighteenth century made an equal division of the ancestral property and separated. The two last obtained the estates of Raipur and Deora respectively, and their descendants still hold zamindari rights in several villages of Bihar.

The descendants of Arir Singh held their property undivided for seven generations, but the history of the family is mainly a record of internecine quarrels and violent deaths. His grandson, Raghunath Singh, obtained the contract for the whole pargana of Chandpur Bihar and was killed in trying to subdue his kinsman, Lalji Singh. His son, Sarabdawan Singh, was killed in Azamgarh, before it was ceded, in a fight with his relative Pahlwan Singh, who had engaged for the pargana. He was succeeded by Pirthipal Singh, who was also killed with his brother, Bhora Singh, in a quarrel with a zamindar in Azamgarh prior to cession. Pirthipal was followed by Munna Singh, his son, who was killed fighting with Sheodatt

obtained the engagement for the whole pargana, and in an attack on his own fort at Rajapur, which was held by government officials, some of the latter were slain; for this he was proscribed, and having been traced into the Gorakhpur district, he was there put to death. He was succeeded by his brother, Mahip Narain Singh whose five sons divided the property equally. The eldest was Udit Narain Singh, who resided at Naurahni and there rendered himself conspicuous by his behaviour during the mutiny, for which he underwent three years' imprisonment; he was followed by Sital Bakhsh Singh, and then by the latter's son, Randhir Singh, who resides at Musepur. His property consists of the Musepur estate of ten villages and 22 pattis in Buhar and seven pattis of Babura in Sultanpur; the whole is assessed at Rs. 8,982. The second son was Sirlisht Narain Singh, who obtained Lalhanpur, which he left to his two sons, Bhola Singh and Sarju Narain Singh. The former owns two villages and 29 pattis in Buhar, assessed at Rs. 3,861, and the latter three villages and 30 pattis, paying a revenue of Rs. 1,623. The third son of Mahip Narain was Jit Bahadur Singh, who obtained a separate *sanad* for Chandipur. This passed to his son Ambar Singh, who is still alive, but his property is under the Court of Wards owing to his insanity. It comprises 12 villages and 32 pattis in Buhar and seven pattis of Babura in Sultanpur, the whole paying Rs. 8,780 in revenue. The fourth son was Dhup Narain Singh, whose son, Kalka Bakhsh Singh, has sold all his property to the Rajkumars of Meopur Dhaurua. The fifth son, Bindeshwari Bakhsh Singh, still holds his share of Lakhanpur, comprising ten villages and 2[illegible] pattis of Buhar, assessed at Rs. 8,693.

Sheodatt Singh, the cousin of Jagat Narain Singh, obtained as his share the estates of Garha and Sultanpur. He had no son, and adopted a distant relative, Sheopargash Singh, who succeeded to the taluqa, which had been largely increased while Sheodatt Singh held the revenue engagement for the whole pargana. Sheopargash had two sons, Bhairon Bakhsh Singh and Shamsher Bahadur Singh. The second obtained the Garha portion, but died without lawful issue, and his property passed to his elder brother, who owns the Garha half and five-eighths of the Sultanpur portion, the remainder of the latter being in the possession of his son,

Babu Gaya Din Singh, a grandson of Daljit Singh, the third son of Khakhandu Singh. He still holds the taluqa, which consists of 15 villages and seven pattis in pargana Surhurpur, assessed to a revenue of Rs. 9,921.

Tighra. The Tighra estate passed in 1790 to Sarabjit Singh, sixth in descent from Tulsi Ram. His property consisted of 46 villages paying a revenue of Rs. 9,501. He left two sons, Gobind Bakhsh and Gobind Dayal, of whom the former succeeded to Tighra in 1816, but the estate had by that time been somewhat reduced in size. In 1828 the brothers murdered one Mohan Lal, qanungo of Surhurpur, and as he had property in Azamgarh his relatives sought redress of the British Government. The two Palwars were outlawed, but managed to evade capture for some time. About 1832 the younger brother was entered as joint proprietor of the estate; but in 1839 Gobind Bakhsh was seized, sent to Azamgarh and thence to Lucknow, where he died long afterwards in prison. Gobind Dayal remained at large till 1852, when, being a revenue defaulter and a fugitive from the Oudh officials, he betook himself to Allahabad, where he hoped to die. He was there, however, apprehended and died in the jail at Azamgarh before his trial. The two brothers were notorious freebooters, and for years inspired terror along the Azamgarh border. Gobind Dayal was succeeded by his son, Prithipal Singh, who made himself troublesome during the mutiny; his fort at Tighra was besieged and destroyed by a force from Azamgarh, but he submitted in time and obtained a *sanad* for his taluqa. At his death in 1891 his property passed to his two sons, [illegible] Datt Singh and Andhosh Parshad Singh, the present owners of Tighra. The estate consists of [illegible] villages and 17 pattis in Surhurpur, paying a revenue of Rs. 10,942.

Rasulpur. The only other Hindu taluqdari estate is that of Rasulpur, the property of a Kayasth family. This taluqa is of very recent origin, as up to the mutiny it was included in the possession of Raja Abbas Ali of Tanda, whose property was confiscated for persistent rebellion. A portion of it was bestowed on Lala Anant Ram, a loyal Kayasth, who obtained a taluqdari *sanad*. The estate descended to his son, Diwan Mewa Ram, and then to the latter's son, Sri Ram, who in 1893 obtained the title of

Rai Bahadur. He has served on the councils of the Governor-General and the Lieutenant-Governor. He is a pleader by profession and resides in Lucknow, he has acquired some landed possessions in that district, as well as one village in Unao. His property in Fyzabad comprises nine villages and four pattis in the Tanda pargana, assessed at Rs. 2,505. Eight villages of this estate, including Rasulpur, were brought under the provisions of the Oudh Settled Estates Act in May, 1901.

Musalman taluqas.

There are four taluqas owned by Musalmans in this district, in addition to those of Hasanpur, Maniarpur, Gangeo and Deogaon, which belong to Muhammadan representatives of Rajput clans and which have been already mentioned. There were one or two others before the mutiny, but these were confiscated on account of the rebellion of their owners. Two of the rest are owned by Saiyids and two by Shaikhs.

Pirpur.

The largest is the great Saiyid property of Pirpur. The history of the family is extremely complex and somewhat obscure, owing to the fact that on several occasions the property descended through the female line. The family is said to have been founded by one Saiyid Suleman, a Shia merchant of Naishapur in Khorasan, who came to Oudh in 1[illegible]3 and settled in the village of Atraura. Here he married into one of the Saiyid families and acquired much property which he left to his two sons, Raje and Azam, from the former of whom came the taluqdars of Pirpur and Katari, while the latter was the ancestor of the owners of the Rasulpur and several other estates. Saiyid Shakar, the son of Raje, had three sons, Ahmad, Muhammad and Daud, from each of whom sprang a numerous progeny. In the days of Akbar the descendants of Suleman were appointed hereditary Chaudhris of the pargana of Akbarpur and at a subsequent period the estates which the family had created were divided into five portions which were afterwards amalgamated into the two ilaqas of Pirpur and Samanpur. About [illegible] the head of the family was Chaudhri Muhammad Hafiz, eighth in descent from Ahmad, and his property was known as the Sandawan taluqa, formed by Saiyid Basawan, who had obtained a *firman* from Aurangzeb in 1671. Muhammad Hafiz left no male issue and his lands passed to Khwaja Badar Ali of Tajpur, who had married his only daughter,

Pirbandi Bibi. This man was killed in 1786 in a fight with the Palwars, and left a son, Qasim Ali, who was then only four years old. The boy was adopted by Mirza Muhammad Ali Beg, an officer in the service of Mirza Jamshed Beg, who commanded a regiment of cavalry at Akbarpur in the reign of Shuja-ud-daula. This Muhammad Ali Beg is said to have been an immigrant from Khorasan and to have acquired through the influence of the Khanzada Raja of Hasanpur the estate of Aurangnagar in Akbarpur, then consisting of 57 villages. This he nominally held on behalf of Jamshed Beg, but after the latter's death he carried on the farm for several years. In the meantime he purchased the village of Pirpur from the Mankzadas and made it his headquarters; shortly afterwards he obtained Aurangnagar in his own name under the designation of taluqa Pirpur. While in possession, Muhammad Ali Beg increased his estates rapidly. In 1808 he seized half the property of the Bais of Mahawan in Tanda and in the same year he gained nine villages formerly held by the Sayids of Alanpur and to these he added twelve other neighbouring villages. In 1816 the 38 villages of Khaspur were also included in the Pirpur taluqa. At his death in 1819 his property consisted of no less than 645 villages, and this he left to his adopted son, Qasim Ali. The latter was in 1822 displaced by Ghalib Jang who had obtained the farm of the property by court influence, but Qasim Ali sought the aid of the British Government and two years later he was restored to possession through the representations of the Resident at Lucknow. He died in 1826, having added 31 villages to his large property. Qasim Ali had two sons, Hashim Ali and Ali Muhammad, and two daughters. The former were not allowed to succeed, and in 1827 the nazim, Taj-ud-din Husain Khan, took the property under direct management. In the following year Raja Darshan Singh came into office and for seven years held Pirpur directly. In 1833 Hashim Ali died; and when a year later Darshan Singh was succeeded by Menhdi Khan, the second son Mir Ali Muhammad was restored to his father's property. He only held it for a year, however, and possession passed to the widow of Qasim Ali, who was assisted in the management by her own brother, Mir Muhammad Ajmal, till his death in 1840; and

then till 1842 by her agent, Bihari Lal. During these seven years the property was diminished to the extent of 99 villages seized by the Rajkumars and others. One of the daughters of Qasim Ali had been married to Mir Ghazanfar Husain, the son of Muhammad Hayat of Safipur in Unao. The other was married to Mir Kalb Husain of Jaunpur, a direct descendant of Fateh Muhammad, the grandson of Mahmud, the second son of Saiyid Shakur. In 1842 Kalb Husain joined Qasim Ali's widow in the management of the property, and six years later recovered 20 of the lost villages through the support of the nazim, Wajid Ali Khan. He continued in the management till his death in 1853 and the property was then entered in the joint names of Mir Baqar Husain, the son of Kalb Husain, and Mir Ghazanfar Husain, previously mentioned. These two men obtained a joint *sanad* for the estate. The latter died in 1891 and was succeeded by his brother, Mir Muhammad Askari, although Baqar Husain claimed the whole property and the dispute resulted in long and costly litigation. Muhammad Askari died in 1897 and his share passed to his son, Mir Rahat Husain, who holds the taluqa jointly with Saiyid Abu Jafar, the son of Baqar Husain, who died in 1894. Saiyid Abu Jafar continued the litigation instituted by his father, but eventually in 1896 a compromise was effected through the influence of the late Sir John Woodburn, whereby Muhammad Askari received one-third of the taluqa together with the large sum of Rs. 3,67,000. The remainder was retained by Abu Jafar, who thus became heavily indebted, but he cleared off his encumbrances in 1902. At the present time Saiyid Abu Jafar holds a very large taluqa of 77 villages and parts of 70 others in this district. Of these 26 villages and 20 pattis lie in pargana Akbarpur; 25 villages and 28 pattis, composing the Basantpur and Jafarpur properties, in Majhaura; 18 villages and twelve pattis of the Ismailpur estate in Surhurpur; and 8 villages and two pattis in Tanda. The whole is assessed at Rs. [illegible]. Mir Rahat Husain owns 53 villages and 28 pattis, paying a revenue of Rs. 45,160. Of these, 27 villages and six pattis lie in Akbarpur; three villages and eleven pattis of the Ismailpur estate in Surhurpur; seven villages and portions of six others in Amsin; 14 villages and 12 pattis belonging to the Birahimpur Kusmaha

estate in Tanda; two villages in Majhaura, and three pattis in Birhar.

Kataria. The small taluqa of Kataria is held by a branch of the Pirpur family. It was founded by one Qalandar Bakhsh, tenth in descent from Saiyid Suleman through the latter's grandson, Shakur, and Darwesh, the eldest son of Fateh Muhammad. This man held the single village of Kataria, which had been assigned to his forefathers in maintenance. He made several additions to the property between 1778 and 1788, and left his estate to his son, Imam Ali, who left a son, Nabi Bakhsh, and two daughters, their mother being a descendant of Aizani, the younger son of Saiyid Suleman. Nabi Bakhsh died during the mutiny: he had illegitimate sons, who obtained their father's villages in Azamgarh, but the taluqa passed to his sister's son, Mir Karamat Husain, who received the *sanad*. The latter was succeeded by Mir Ashraf Husain, the present taluqdar. His property, which includes the Kataria estate in pargana Akbarpur and Firozpur in Tanda, consists of six villages and one patti in the former, one village and five pattis in the latter, and the small village of Mahwal in Surharpur; the whole being assessed to a revenue of Rs. 6,188. The property is hopelessly incumbered.

Samanpur. The chief Shaikh estate is the large taluqa of Samanpur, which is held by the representatives of another ancient family. It is said to have been founded by one Shaikh Ahmad Qittal, a Shia who came from Persia with the famous Makhdum Ashraf Jahangir of Kichhauchha and settled in Jaypur Palhan in pargana Akbarpur. His descendants increased and multiplied, and at one time there were eleven distinct branches of the family: but their possessions have been absorbed into the two taluqas of Pirpur and Samanpur. The hereditary property of the latter family originally consisted of three villages, including Lorpur. Between 1759 and 1763 Malik Nur-ullah rose to influence and obtained engagements for 50 villages, and also held in farm some of the villages of Iftikhar-ud-daula, the brother-in-law of Nawab Shuja-ud-daula. He was followed by Ruh-ullah and Najaf, and then by Malik Ramzan Bakhsh, who in 1790 added eleven villages which were formerly the revenue-free holding of Hikmat Husain Khan and had been resumed by

Asaf-ud-daula. His property then consisted of 61 villages, the revenue of which was paid to Iftikhar-ud-daula, the brother of the Bahu Begam. In 1795 the *jagir* was resumed and the revenue arrangements were placed in charge of Mian Almas Ali Khan, who entrusted the direct management of the whole estate to Ramzan Bakhsh. The latter retained the management of all the villages till 1805, when he was formally allowed to engage for 308 villages under the name of taluqa Samanpur. Between that year and 1813 some 21 more villages were acquired from the Akbarpur Chaudhris and others, and between 1815 and 1825 Ramzan Bakhsh gained possession of the Reoli estate in Amsin, previously held by the Raikwars. He died in [illegible] and was succeeded by his son, Tafazzul Husain, who made further additions to the taluqa, including Asopur in Tanda, till then held by Hashim Ali, nephew of Ghazanfar Ali of Rasulpur. This was done through the favour of the nazim, by whose action Tafazzul Husain acquired the full proprietary right, though he afterwards allowed the representatives of Hasan Ali to retain their lands in subsettlement. Tafazzul Husain, though a persistent rebel during the mutiny, obtained the *sanad* for the taluqa and died shortly afterwards. Having no son, he was succeeded by his younger brother, Malik Hidayat Husain. The latter held the taluqa for many years, but was a very bad manager and became heavily indebted. After his death, possession passed to Azmat Fatima, his widow, but the portion of the estate known as Ashrafpur came into the hands of the Azamgarh banking firm now headed by Babu Moti Chand as mortgagee, and only one-third of the property remained to the widow. The latter died in [illegible] and her estate passed to her two daughters, Abbas Bandi and [illegible]m Bandi. The first of these ladies is a widow, while the second is the wife of Saiyid Tawakkul Husain of [illegible], the [illegible]ther of Mir Rahat Husain of Pirpur, who manages the estate for the ladies. The property is entered in the joint names of the two owners and comprises in all [illegible] villages and parts of [illegible] others; it is assessed at Rs. 1,05,284. It comprises the Samanpur estate proper of 13 villages and six pattis in Akbarpur, and 21 villages and two pattis in Tanda; the Ashrafpur estate of [illegible] villages and [illegible] pattis in Akbarpur and 20 villages and three pattis in

Surhurpur; the Jalalpur property of twelve villages and one patti in the last-mentioned pargana; the Mungri estate of nine villages and one patti in Akbarpur; the Reori estate of 13 villages and two pattis in Amsin, and the four villages of the Fatehpur estate in Majhaura. The owners reside at Lorpur.

Barai. The last remaining taluqdari estate is that belonging to the Shaikh family of Barai in pargana Rudauli of Bara Banki. Their history will be found in the volume on that district.* The taluqa has been divided into five shares and is very heavily encumbered, owing to the constant quarrels and litigation that have arisen between the various members of the family. Their property in this district is known as the Aghiari estate in pargana Khandansa and consists of four whole villages and parts of four others. Chaudhri Khalil-ur-Rahman, the head of the family, owns the village of Aghiari and the Chandauna property of two villages and three pattis, assessed at Rs. 4,085; and his relative, Chaudhri Inayat-ur-Rahman, owns the village of Chiroli and one patti, paying a revenue of Rs. 1,375.

Zamindars and other Besides the taluqdari estates there are but few properties of any size or importance. The largest are held by coparcenary bodies, the profits in most cases being divided among a great number of sharers. Mention will be made of the chief of these in the various pargana articles. Among the more prominent are the Sayids of Bhadarsa in Pachhimrath and Haveli-Oudh, and the Mughals of Alampur in Tanda, the various Bais colonies in Pachhimrath and Mangalsi; the Bais and Bisens in Pachhimrath and Khandansa, the Barwars in Haveli-Oudh and Amsin; the Khattris in Akbarpur, and the various Kayasth families, descended in most instances from the pargana qanungos.

Revenue free land The revenue-free lands are partly so held absolutely and in perpetuity, partly under certain conditions, and partly for the life of the holders only. Of the 129 revenue-free mahals, 89 come under the first, 29 under the second, and eleven under the third category. The last, which will in the course of time disappear, comprise six in pargana Haveli-Oudh, two in Mangalsi and one each in Surhurpur, Birhar and Pachhimrath; they

dependents. Of the conditional *muafi* mahals, 13, of which seven are in Haveli-Oudh, two each in Amsin and Pachhimrath and one each in Tanda and Mangalsi, are for the expenses of temples, chiefly those at Ajodhya; one in Haveli-Oudh is for the upkeep of a *dharamsala* for travellers; one in Amsin and one in Akbarpur to enable students to prosecute their studies; and four, comprising two in Amsin and one each in Surhurpur and Pachhimrath, are for the maintenance of Faqirs. Some of the Musalman religious buildings have obtained similar provision, for four mahals in Haveli-Oudh, two in Khandansa and one each in Akbarpur and Mangalsi have been granted for their upkeep. One mahal in Haveli-Oudh is revenue-free so long as any direct male issue of the grantee exists. The majority of the unconditional *muafis* were granted for maintenance, the chief estates of this nature being those of the Sayyids of Rasulpur and of the late Hakim Saadat-ud-daula of Fyzabad. There are altogether 80 such mahals comprising 46 in Pachhimrath, 19 in Haveli, seven in Akbarpur, three in Mangalsi, and two in Amsin. One mahal in Surhurpur and one in Tanda were assigned for the maintenance of Musalman shrines, two in Haveli and three in Pachhimrath for the support of Faqirs, while the remaining two, in pargana Haveli-Oudh were granted to the Maharaja of Jaipur by the Delhi sovereign for charitable purposes.

Sub-settlements

Of the various subordinate proprietors the sub-settlement holders or *pukhtadars* are by far the most important. In this district they occupy a quite exceptional position, as the tenure is far more common than in any other part of Oudh. These represent the old village proprietors, who were ousted by the talukdars during the first half of the nineteenth century, and who obtained recognition of their rights by decrees of the settlement courts at the time of the first regular assessment. That the old proprietors deserved consideration is evident from the history of the taluqas; but at the time it was recognised as a remarkable fact that more than one-third of the whole taluqdari area remained in the proprietary management of the original owners. The sub-settlement holders, who are practically the proprietors, paying only a *malikana* to the taluqdar, held at the time of the last settlement 222,039

whole amounting to 21·4 per cent. of the entire district. It should be noted, too, that here some of the subsettled mahals are further subsettled with a second grade of *pukhtadars*, and a few of these again with a third grade of *pukhtadars*, resulting in an extraordinary complexity of tenures not infrequently enhanced by the presence of miscellaneous under-proprietary rights in specific plots. The *pukhtadars*, like many of the coparcenary bodies, suffer from minute subdivision of their holdings. At settlement there were 715 zamindars and 35,582 pattidars in subsettled villages; the estimated income was Rs. 7,26,956, out of which they paid Rs. 2,94,403 as revenue, Rs. 1,11,361 as *malikana* and Rs. 38,272 as cesses, exclusive of the patwari rate. This means an average net income of less than Rs. 8 apiece, or only one-third of the amount estimated thirty years previously. The proportion paid as *malikana* varies considerably: on an average it was 37·83 per cent. of the revenue, but taking the actual assets, 44·18 per cent. was retained by the *pukhtadars*, 40·36 per cent. was paid as revenue, and 15·46 per cent. went to the superior proprietors. The amount of land held in subsettlement in the different taluqas also exhibits great variation. In the larger estates it ranges from 46·41 per cent. in Kanwar, 41·09 per cent. in the Birhar taluqas, 38·24 per cent. in Dera and 28·16 per cent. in Ajodhya to 15·0 per cent. in Khajurahat and only 11·81 per cent. in the Pirpur property. The tenure is unknown in the Deogaon and Barai taluqas, and there is very little land so held in Samrathpur. Of the various castes holding *pukhtadari* rights, Rajputs come first, with 53·06 per cent. of the whole. Next come Brahmans with 25·85 per cent., Musalmans with 11·01 per cent., Kayasths with 4·9 per cent., and others with 5·18 per cent.

Under-proprietors.

Other subordinate rights, known generically as *matahatdari* or *dugridari*, are exceptionally numerous. These are of many varieties and were mainly conferred by decree of the courts at the first regular settlement though they are still being constantly created by contract or agreement. They comprise the tenures known as *sir*, *nankar*, *dihdari*, *birt* and *shankalp*; but these designations are often used indiscriminately. They may represent former proprietary interests; or they may have originated in gifts to Brahmans and others; or they may have

been granted in place of a regular transfer of the proprietary right; or again they may have been created by absolute transfers or even by mortgages with possession; or they may have been established by clearing and other leases. In many instances co-sharers have surrendered their proprietary rights to their brethren on condition of being recorded as under-proprietors in their *sir* land. So, too, the members of a community will stipulate for such rights on the sale of their village. In some cases only the amount of the revenue is payable as rent, but as a rule the under-proprietors pay in addition a percentage on the revenue as *malikana*. The number of persons thus holding specific plots is past counting. At the settlement 79,860 acres were held on rent by under-proprietors: of the assets, 58 per cent., comprising 36·5 per cent. as revenue and 21·5 per cent. as *malikana*, was paid to the proprietors and 42 per cent. was retained. There were in addition 9,185 acres held rent-free. The particular tenures call for no special mention, as they occur in most other parts of Oudh. That known as *nankar* is a service tenure, derived from a grant made in maintenance to a dependent; *dohlari* is a similar grant made in perpetuity to the seller of property, either by assigning a share or a specific plot (this is known as *birt*), where a low quit rent was subsequently assessed, *dohlari* being usually rent-free. The forms called *birt* and *shankalp* are grants to Brahmans and others generally for religious purposes, at a privileged rent. Under-proprietary *sir* is either of the description already mentioned, where the ex-proprietors are left in privileged possession of the land tilled by themselves, or where land has been assigned in maintenance to the younger branches of a family. There are also numerous cases of rights in groves, both those which belong to ex-proprietors and those held by *birtiyas* and *shankalpias*, in each case the right extends to the land as well as to the trees. The value of these under-proprietary rights may be inferred from the fact that the average rental of land so held, where rent was paid, was at the last settlement only Rs. 3·03 per acre; the under-proprietor having a very great advantage over even the high caste tenant.

The greater portion of the land is in the cultivation of ordinary tenants paying cash rents. This is generally the case throughout

Tenan-

Oudh and especially in the eastern districts. The proportion so held amounted at the time of the last settlement to 63·64 per cent. of the whole, a figure which is lower than in the adjoining districts of Sultanpur and Bara Banki. There are marked local variations, depending on the nature of the proprietary tenures, the caste and status of the cultivators, and several other factors. In Khandansa, where taluqdars hold but a small fraction of the land and much cultivation is done by the proprietors themselves, the proportion was only 51·81 per cent., and but slightly higher results were obtained in Pachhimrath and Amsin, with their extensive under-proprietary cultivation, and Majhaura. On the other hand, no less than 80·71 per cent. of Akbarpur was so held, and the average was over 72 per cent. in both Surhurpur and Tanda. Cash rents are almost invariably paid where rents are paid at all, and only 1·81 per cent. was held on grain rents: such rents are due to special circumstances, and are merely paid for land which would be similarly treated everywhere. The proportion was highest, 6·95 per cent., in pargana Tanda, while next came Akbarpur and Majhaura, and lowest in Haveli Oudh with only ·29 per cent. so held, while in Pachhimrath, Khandansa and Mangalsi the percentage was less than one. A very large proportion of the land is cultivated by under-proprietors, as is only to be expected. The average for the district was 14·61 per cent., the amount varying from 21·33 per cent. in Pachhimrath, and very similar figures in Amsin, Haveli Oudh, and Khandansa, to only 3·37 per cent. in Tanda and 5·58 per cent. in Akbarpur. Occupancy tenants, too, are rather more numerous in Fyzabad than elsewhere in Oudh, the amount held by tenants of this class being 3·01 per cent. for the whole district; the proportion was found to be highest in Mangalsi, Pachhimrath and Haveli Oudh, and lowest in Surhurpur and Khandansa. The area held rent-free or on favoured tenures was 2·49 per cent. at the last settlement. Here again Pachhimrath comes first with 7·53 per cent., followed by Haveli Oudh and Amsin, and Tanda last, with only 1·31 per cent. Proprietary cultivation either in the form of *sir* or *khudkasht* accounts for the remaining 14·45 per cent., the former amounting to 7·54, and the latter to 6·91 per cent. The highest proportion of *sir* is in the Majhaura,

Surhurpur and Birhar parganas, and the lowest in Akbarpur and Haveli Oudh: *khudkasht* is commonest in Khandansa, where it amounted to as much as 16·82 per cent, while other parganas in which this tenure largely prevails are Birhar, Majhaura and Tanda; the smallest amount is in Haveli Oudh and Amsin, the proportion in each being under four per cent. Further details will be found in the articles on the various parganas.

Rents.

From these figures it will be seen that the assumption area with which the settlement officer had to deal was unusually large, being no less than 36·36 per cent of the whole assessable area. This fact naturally had a great effect on the average rent rate for the district. The recorded rental for cash-paying lands was on an average Rs. 5·25 per acre throughout the district, while the valuation of the rest gave an average of only Rs. 3·81 per acre, the general average for the whole of Fyzabad being Rs. 4·64. That the rate is lower than in the adjoining districts of Bara Banki and Sultanpur is due, not so much to any inferiority of the soil or lack of natural advantages as to the large assumption area in which rents are necessarily low, and also to the greater prevalence of high caste tenants who by custom, hold their lands at a privileged rate. While the low caste cultivators paid on an average Rs. 5·86 per acre, the rental of those of high caste, chiefly Rajputs and Brahmans, was but Rs. 4·23 per acre; the average advantage of the latter being 24·16 per cent, or nearly four annas in the rupee. These figures are for the district as a whole; but there are very considerable local variations both in the amount of rent paid and the extent to which caste privilege is recognised. The former depends almost wholly on the locality and the nature of the soil. In the high rent-paying lands in the neighbourhood of Fyzabad or of the towns, such rents reach an extraordinarily high figure, sometimes exceeding Rs. 20 per acre. These are of course exceptional. The low caste rate for the Haveli Oudh pargana as a whole is but little more than the district average, and much less than in Majhaura, where it amounted to Rs. 6·62 per acre. In the latter pargana the average is high, not so much by reason of unusual excellence of soil, as because of the presence of a large proportion of superior cultivators. Elsewhere the averages correspond fairly closely.

the lowest figure was Rs. 5·23 in Amsin, which is admittedly the worst pargana of the district.

Privileged rates.

The extent to which the privilege of caste is recognised varies to a surprising extent. In Haveli Oudh, where high caste tenants are exceptionally strong, the difference between their average rate and that of the low caste cultivators is no less than 35·96 per cent. It is over 30 per cent. also in Pachhimrath and Amsin. In the east of the district, however, possibly by reason of the greater density of the population and the consequent competition for land, the advantage is much smaller. In Tanda and Akbarpur it is less than 14 per cent., and in Surhurpur and Birhar it is but little higher. The assumption area, which on the whole is by no means inferior in quality to that held by ordinary tenants, was valued at Rs. 4·19 per acre. On an average, occupancy tenants, paying two annas in the rupee less than the full high caste rate, paid Rs. 3·99; and under-proprietors Rs. 4·29. The grain-rented area is very insignificant. All the land which could be cash-rented is held by cash-paying tenants, and only inferior and precarious plots are leased on produce rentals. The amount paid is either one-half or one-third of the produce, according to circumstances and custom: there is no formal recognition of caste in this case, but the matter adjusts itself, as the high caste tenant seldom makes more than three-fourths as much out of the farming of his land as is made under the careful husbandry of the low caste cultivator.

The above statistics are those of the settlement, and are based on the returns of 1895. Since that date there can be no doubt that rents have distinctly risen throughout the district, an inevitable result of an enhanced revenue demand together with a succession of prosperous seasons. It is, however, impossible to make any accurate estimate of the extent to which this rise has taken place. Prior to the settlement rents had risen very rapidly, as also had prices. The figures of the first regular settlement are far from reliable, as sometimes the alleged rents and sometimes standard rentals were entered, while elsewhere the columns were left blank. The estimated rental of the cash-paying area gave an average of Rs. 3·95 per acre, which implies a rise of 32·91 per cent. during the ensuing thirty years. This is probably

state that in many cases the indebtedness is not extensive and probably only temporary. The single zamindars are, as a whole, not doing at all badly, and, of the petty under-proprietors, the Brahmans are, I believe, holding their own, though the Chhattris are, as a rule, in difficulties; but the sub-settlement holders and the swarming, blundering village zamindars are in a state of indebtedness, which it is melancholy to contemplate, and which doubtless would have led to their being extruded from the ownership of the soil in more cases than it has already done were it not for the fact that, from their number and their lawless spirit, they would be apt to render a purchaser's life a burden to him, and the possession of their inheritance a loss to him rather than a gain."*

* Final Report, page 3.

CHAPTER IV.

ADMINISTRATION AND REVENUE.

Distr staff.

THE district forms part of the Fyzabad commissionership and is in the charge of a deputy commissioner. The sanctioned magisterial staff consists of four full-powered assistant or deputy magistrates, a cantonment magistrate, a treasury officer, and four tahsildars. This has remained unaltered since 1870, but in practice has always been recognised as insufficient; the usual staff of assistants at headquarters consisting of one covenanted justice of the peace, one civilian under training, a cantonment magistrate, and three or four deputy magistrates. In Fyzabad there is a bench of nine honorary magistrates, invested individually with 3rd class powers, while outside the municipality there are two honorary magistrates with similar powers. These are Saiyid Abu Jafar of Pirpur, whose jurisdiction extends over the police circles of Akbarpur, Tanda, Ahraula and Jalalpur, and Babu Indra Datt Singh who deals with the Bikapur and Haidarganj circles. The sessions judge of Fyzabad has also jurisdiction over the Sultanpur district. The regular civil courts are those of the district judge, the subordinate judge and the munsifs of Fyzabad and Akbarpur. The former munsifi includes the Akbarpur and Bikapur tahsils with the exception of pargana Amsin, which with the rest of the district constitutes the munsifi of Akbarpur. There are at present two honorary munsifs, Babu Mahendra Datt Singh of Khajurahat, for the parganas of Pachhimrath, Majhaura and Amsin, and Mir Rahat Husain of Pirpur for Akbarpur and Surhurpur. The district judge has also jurisdiction in Bara Banki, but not in Sultanpur.

Vill mun

The Village Courts Act of 1892 was applied to Fyzabad in May, 1903, when the whole of the district was divided into 229 circles and a munsif appointed to each. There was a considerable delay in supplying the munsifs with the necessary copies of

the Act and with the rules and forms for their use, so that hardly any could begin work during the first year. Even by the end of 1904 no cases had been instituted in some of the circles, while in others thirty or forty had been brought to court, and in a few instances even more. The system already seems to be highly appreciated in the busy parts of the district, and to be less required in certain tracts where money-business is very small or non-existent. Complaints against the munsifs have been very rare, and no serious faults have been substantiated.

The remaining district staff comprises the superintendent of police, the civil surgeon and two assistants, in charge of the dispensaries at headquarters and at Ajodhya, the superintendent of post-offices, the sub-deputy opium agent and his assistants, the divisional engineer, the district engineer, the assistant superintendent of telegraphs, the chaplain, and the head-master of the high school.

arrison

Fyzabad was selected as a cantonment at the annexation of Oudh. Up to the mutiny only native troops were stationed here, but soon after the restoration of order, barracks were built for a regiment of British infantry and a battery of field artillery. The normal garrison also includes a regiment of native cavalry and one of native infantry. The cantonments, which lie to the west of the city of Fyzabad, between the civil station and the Ghagra, are managed by the usual cantonment committee.

rma- m of e dis- ct.

At the annexation of Oudh, Fyzabad was selected as the headquarters of a district, but the area contained within its limits was very different from that which is now known as Fyzabad. The old district was made up of four tahsils and thirteen parganas with an aggregate area of 2,332 square miles. The boundaries on the west and north were the same as at present, but the southern boundary throughout was the river Gumti The headquarters tahsil of Fyzabad was composed of the four parganas of Haveli Oudh, Mangalsi, Amsin and Pachhimrath. The eastern tahsil of Akbarpur consisted of the parganas of Akbarpur, Tanda and Birhar. The south-eastern tahsil was that of Dostpur and included the Majhaura, Surhurpur and Aldemau parganas; and the south-western tahsil was that of Bharthipur, which contained the three parganas of Isauli, Sultanpur-Baraunsa and Jagdispur-

Khandansa. The arrangement was open to many objections, the chief being the distance to be traversed by the inhabitants of Dostpur and Bharthipur in order to reach Fyzabad; while many of them actually lived within sight of Sultanpur, the headquarters of another district. Accordingly in 1869 some 646 square miles comprising the parganas of Isauli, Aldemau, and Sultanpur-Baraunsa were taken from Fyzabad and added to the Sultanpur district; two new tahsils were established at Tanda and Bikapur, while the parganas were also rearranged to a considerable extent.

Subdivisions

The result of this scheme was that while four tahsils remained as before, there were only ten parganas. In tahsil Fyzabad were Haveli Oudh, Mangalsi and Amsin; in the Akbarpur tahsil Akbarpur and Majhaura; in the Tanda tahsil the Tanda, Birhar and Surhurpur parganas; and in Bikapur those of Pachhimrath and Khandansa. The arrangement was far superior to the old one so far as compactness and the general convenience was concerned; but in 1904 an important modification was made, the Surhurpur pargana being transferred to the Akbarpur tahsil—a much-needed step on account of the great distance of the southern portion of the pargana from the old headquarters at Tanda.

Fiscal history

More is known of the early fiscal history of Fyzabad than of any other district in Oudh. By a fortunate chance the records of the first summary settlement have escaped the fate which befell those elsewhere during the mutiny and have been preserved in the shape of 3,000 or so separate files and thirty large volumes of assessment registers as well as a number of papers in the vernacular office. It appears that on the outbreak of the mutiny the rebels as usual proceeded to the cutcherry and destroyed or scattered the papers, but all that could be found were collected by the orders of Maharaja Man Singh and carried to his fort at Shahganj, whence they were afterwards returned in the autumn of 1858. Several entries in the registers bear the initials of Colonel P. Goldney, the first Commissioner of Fyzabad, and the settlement was carried out, under his supervision, by Mr. W. A. Forbes, the first deputy commissioner, and his assistants and successors, Captain J. Reid and Mr. E. O. Bradford. The settlement was based on the returns of the old *diwani* office for 1263 Fasli, which had been sent in March, 1856, by the Financial

Commissioner with orders to collect the revenue according to these returns, and to give *pattas* and take *kabuliats*. The demand was generally calculated as half the recorded assets, but the rule was modified according to circumstances. The papers were often untrustworthy and in several instances were known to have been purposely falsified; but as the settlement was ostensibly a makeshift, nothing further was attempted at the time with a view to ensuring accuracy. The area assessed was very different from that of the present district, and as several parganas underwent subsequent alterations it would be impossible to obtain the exact revenue of the present district without a careful examination of the existing papers.

Second summary settlement.

The second summary settlement made in 1859 was a comparatively easy task owing to the preservation of the old papers. Directions had been given that the former revenue should be again imposed, and though this was impossible elsewhere it was carried out with ease in Fyzabad. Mr. Forbes and Mr. Bradford, successively deputy commissioners, did the work, and the total revenue for the district as at present constituted was fixed at Rs. 8,70,188.* As the work was necessarily done in great haste no attempts at correction were made, nor was the demarcation of the villages undertaken, this being deferred, together with the preparation of accurate records, to the approaching regular assessment.

The regular settlement.

Operations in connection with the regular settlement began in 1860 and continued for an unusually long period as the work was not finally completed till October, 1878. The first proceeding was the demarcation of villages, which terminated in 1861, except in pargana Khandansa, which remained for the following year. Next came the surveys, conducted both by the survey department and the settlement officials. The revenue survey began in 1861 and was finished in 1865, the settlement or khasra survey commenced at the beginning of October 1862 and was not completed till 1868. In 1863 the settlement proper was commenced by Mr P. Carnegy and the new assessments were declared and introduced at various times between April, 1865 and November, 1870. Several other officers were employed both in the original assessment and in the work of the revision; the

* Appendix, Table IX.

officiating settlement officers from time to time were Captain F. G. Clark, Captain G. E. Erskine, Mr. J. Woodburn, Mr. M. L. Ferrar, Mr. H. H. Butts and Mr. A. F. Millett, who wrote the final report published in 1880. All those officers worked as assistant settlement officers at various times, as well as seven others who were posted to the district for short periods. The bulk of the work, however, was carried out in the first instance by Mr. Carnegy and latterly by Messrs. Ferrar and Millett, under the close supervision of Mr. Capper, the Commissioner of Fyzabad.

Mr. Carnegy's system of assessment is fully explained in Mr. Millett's report.* Briefly stated, the plan adopted was that of amending the recorded statistics of the settlement survey and applying to them various tests deduced from data obtained on the spot, and finally of comparing the revenue rate of each village with those prevailing in adjacent lands. The parganas were formed into circles selected topographically, on account of the supposed similarity of the soil, the distance of the water from the surface, and other natural features. In determining the assets the settlement officer set himself to discover the true rental of each village and also to decide upon its capabilities, both present and prospective. Little attention was paid to the recorded rental, and in its place average produce estimates were framed, showing the yield from different descriptions of soil, irrigated and unirrigated, the prices adopted being the averages of the past five years. From these estimates he obtained his rent-rates, and from the latter the gross assets. The results were checked by four tests. These comprised, first, the estimated rent-roll according to the number of ploughs, after discovering the average amount of land tilled by each plough and the average yield obtained in each class of soil; secondly, the estimated rent-roll according to the number of cultivators in each village; thirdly, the application to each class of soil of rent-rates supplied by a committee of talukdars and zamindars; and lastly by deducing the assets of each village after deciding on its classification according to its facilities for obtaining manure, irrigation and the like. In the case of waste, old fallow was generally assessed at six annas an acre all round, and jungle

Mr. Carnegy

* Settlement Report, p. 317

at half that amount; but this rule was extensively modified according to the circumstances. The result of his assessment was a revenue at half assets of Rs. 12,35,802 for the district as it is now constituted. This gave an incidence of Rs. 2-0-8 per acre of cultivation, the rate varying from Rs. 2-2-8 in pargana *Haveli to Re 1-12-0 in Tanda. The total figures for each* pargana will be found in the appendix.*

Working of the settlement.

From an early date there was considerable apprehension as to the result of the new assessment. The demand was introduced in full from the first and no progressive enhancements were allowed. An enormous number of cases remained to be disposed of in the settlement courts—a matter which was of great importance in this district by reason of the unusual prevalence of subordinate rights; for many of these cases were for the determination of the position of the subordinate holders and the amount to be paid by them to the superior proprietors. The latter were thus unable to collect rents proportionate to the enhanced revenue and were consequently compelled to borrow. Insufficient attention also had been given to the existence of so large a proportion of high caste tenants, who held in fact at privileged rates, though their holdings had been fully valued in calculating the assets; even where new rents had been fixed by decree, the enhancement often remained merely nominal. Further, far too much waste land had been assessed, in a mistaken anticipation of its early reclamation. Lastly, there were bad seasons in 1870 and 1871, the disastrous floods of the latter year causing much distress, especially along the Gumti; in consequence of the poor harvests one-fourth of the arrears were remitted by the Government of India, apart from any question of assessment. In 1867 the provincial report drew attention to the necessity of watching several districts, of which Fyzabad was one. In 1868 the sale of under-proprietary rights in four villages occasioned adverse comment on the assessment. In 1872 the Commissioner reported that the state of things in Fyzabad was unsatisfactory, and inquiry elicited the opinion that though there had not been any general over-assessment, the new demand had been introduced too precipitately. Matters came to a head at the end of

* Appendix, Table IX.

1872, when the sale of two villages was proposed and the cases were sent by the Commissioner to the settlement officer for report. *In the ensuing months petitions rapidly increased in* numbers, in consequence of a rumour that the assessments were to be revised. The settlement officer, Mr. Ferrar, had then to lay aside his judicial work and to devote his whole time to an examination of the petitions which continued to pour in throughout 1874. These petitions numbered over 4,800 in the present district alone, and were most numerous in the case of the Pachhimrath and Birhar parganas. It was consequently found necessary to order a systematic revision of the settlement, and Mr. Capper drew up a scheme of principles and instructions for the settlement officer, which received the sanction of Government in January, 1875.

The revision of 1875.

The orders laid down that the original data might be as a rule accepted as correct, but that where the accuracy of the estimated gross rentals was doubted a close examination should be made of the recorded rentals of recent years, together with a careful local investigation by the assessing officer. Further, special allowances were to be made for special cases, as for instance in villages where cultivation was found to be fluctuating, or where high caste cultivators prevailed, or where the assumption area was large. Waste was to be released from assessment, except where there were actual realizable profits or special reasons for anticipating its reclamation. Lastly, the distribution of the revenue was to be made afresh where necessary, the demand was to be progressive when the increase was large, and retrospective effect was to be given to the revised *jama* in cases where the proprietors had obviously suffered from over-assessment. Generally speaking the revision consisted in the substitution of recorded facts for deduced statistics and the abandonment of a large extent of prospective assets. The result was a reduction of six per cent. of the original assessment of the entire district, about eight per cent. in that portion of it which came under revision, and about 14 per cent. in that portion in which reductions were granted. The total demand for the present district was thus reduced to Rs. 11,68,462, the reduction being greatest in the parganas of the Fyzabad tahsil.* The incidence on the cultivated

* Appendix, Table IX.

area thus fell to Re. 1-14-8 per acre, which corresponded more naturally to the results obtained in the adjoining districts. The new demand was imposed by easy gradations, the ultimate figure being reached as late as 1885. The settlement was sanctioned for a period of thirty years from the declaration of the original demand in the various parganas.

Judicial work.

One of the most noticeable features of the regular settlement was the judicial work that arose in connection with the preparation of the record-of-rights. As in other districts, the Settlement Officers were invested with the powers of the civil courts to decide questions arising as to the possession of land and subordinate rights therein. The courts were opened for different parganas on dates. Judicial work began in Majhaura in September, 1863, while in Pachhimrath no cases were heard till November, 1867. The [illegible] retained their jurisdiction till the end of September 1878. The amount of litigation in this district was enormous. In all, 71,728 suits were decided, a number that was vastly in excess of the figures recorded in any other district of Oudh, the next highest total was that of Lucknow, where it amounted to 27,139. This result was due, partly to the prolonged period for which the courts remained open, partly to the density of the population and its general propensity to litigation, but mainly to the intricate nature of the tenures. Another reason for the multiplication of suits was that, according to the instruction given to the revenue officers, where a suit affected two or more villages a note was made in the records of each. A very large number of cases were settled out of [illegible] compromise—a result that was largely due to the effo[illegible] possible, an amicable [illegible] effecting, where and also the suits that we[illegible] these, came up fo[illegible] total num[illegible] shares in e[illegible] close upon thr[illegible] There were a [illegible] taluqdari village[illegible] sub-settlement. [illegible] numerous, in 2[illegible]

addition to those comprehended in their *sanads*, but in the majority of instances the disputes arose from the concurrent possession of the two or more parties under native rule. No less than 953 claims for sub-settlement were decreed—a much higher figure than in any other district; but an even larger number of suits of this description were decided out of court. Claims for subordinate right chiefly concerned lands held as *sir*, *dihdari* and the like; but there are in this district an unusually large number of the tenures known as *birt* and *shankalp*. The minor rights asserted, which were the most numerous of all, were concerned with lands held in occupancy by ex-proprietors and such privileges as *sayar* and *marwat*.

History of the settlement.

The revenue assessments, though they pressed very unevenly, worked fairly well on the whole, and only the less severe processes were as a rule required for the realization of the Government demand. Scarcely had the revision been completed when a season of drought set in, and this and other causes necessitated small alterations until 1884. Since then there have been other bad seasons, notably in 1894, when much damage was done by the excessive rainfall in the month of October, and again [illegible] the severe scarcity of 1896 and the following year. The marked rise in prices, however, [illegible] the [illegible] agricultural community, [illegible] them to meet the revenue demand with comparative ease.

Second settlement.

The second regular settlement of the [illegible] 1893, and in the following month Mr. [illegible] settlement officer. After completing [illegible] Tanda [illegible] and Majhaura in [illegible] was imposed. The [illegible] the beginning of October, [illegible] were [illegible] the [illegible] the revenue continued [illegible] ment operations were formally [illegible] sanctioned for a period of thirty years, and will expire on the [illegible] June, 1927, in the Tanda and Akbarpur tahsils, as well [illegible] as Amsin; for the rest of the district the term will end [illegible] of June, 1929, except for pargana Khandansa, where

the settlement will fall in a year later. The cost of the settlement worked out at the rate of Rs. 128·75 to the square mile—a figure that would have been very much lower but for the preparation of fresh records-of-rights in the eastern parganas; in the rest of the district the average was not more than Rs. 88.

Method of assessment.

The work commenced with the preparation of new records, and this was completed in the parganas of Tanda, Surhurpur, Birhar and Majhaura, but early in 1894 the orders regarding this point were in part withdrawn, and the remaining parganas of the district were assessed on the papers of 1301 Fasli. A fresh survey was found necessary in only 13 villages, while in the rest the existing maps were merely corrected. Simultaneously with this the village papers were corrected and atttested, most of the disputes being settled on the spot. The system of assessment was entirely different from that followed on the previous occasion, as the existing rent-rolls were now taken as the basis of the assessment, except where the true rents were concealed or where the recorded rents were unreasonably high. Out of a total of 8,532 *jamabandis* only 242 were rejected for concealment of rents and 911 others on account of the unduly swollen rentals which they exhibited. Many of the latter, too, were defective, not on account of wilful falsification, but rather by reason of their faulty compilation. After completing a minute scrutiny of the rent-rolls, the settlement officer proceeded to form assessment circles, containing groups of villages having the same general characteristics with a corresponding general similarity in rental incidences, the whole district being thus divided into fifty blocks. The next proceeding was the extraction of standard rates for the different areas demarcated under the various classes of soils in each circle. Such rates were only found to exist in parts of the Akbarpur pargana, while elsewhere they were ascertained by the personal inspection of the settlement officer. For lands held by high caste tenants an allowance of 25 per cent. was made in the valuation. Other deductions were made for short collections, and also for extraordinary items coming under the head of *siwai*. The small grain-rented area was also taken into consideration, but its influence in this district was very slight. The total area assessed

was 712,445 acres, showing an increase of ten per cent. on that dealt with at the former settlement. The total accepted assets amounted to Rs. 33,23,187, including Rs. 16,676 added for *siwai*. Small deductions, amounting to Rs. 1,355, were made for *sir* lands, and Rs. 25,342 were allowed for improvements.

The revenue.

The net assets were therefore Rs. 32,96,490, and the gross revenue sanctioned was Rs. 14,61,922, representing 44·35 per cent. of the assets. It fell with an incidence of Rs. 2·16 per acre of cultivation, and gave an enhancement of 25·25 per cent. on the expiring demand. The proportion of the assets taken varied from 45·07 per cent. in zamindari holdings to 44·59 in taluqdari and 43·21 in coparcenary villages. Where necessary, progressive steps were allowed, limiting the enhancement for the first five years to Rs. 19·88 per cent. and for the second five years to 23·34 per cent. Excluding the nominal demand of Rs. 26,256 on revenue-free land, as well as the revenue assessed for a short period on the alluvial mahals, the sanctioned total revenue for the first period was Rs. 13,40,613, rising to Rs. 13,86,950 for the second four years, and to Rs. 14,08,913 in the eleventh year. The figures of the net realizable demand for each pargana will be found in the appendix.*

Its results.

The assessment was designedly moderate as the character of the proprietary body in this district called for special consideration. The sub-settled estates were leniently treated, while particular moderation was also shown towards the coparcenary villages containing a large number of sharers. The new revenue would in the ordinary course have been imposed in the four eastern parganas in 1897, but as the district had suffered somewhat severely from the effects of floods, followed by drought, in the preceding years, the introduction of the new demand was postponed for a year. Since that time the assessment has worked smoothly and the revenue has been collected without difficulty, although some trouble is necessarily caused by the overcrowded pattidari mahals and by the pecuniary embarrassment of several of the taluqdars.

Nominal revenue.

Many small reductions have taken place in the demand since it was sanctioned, by reason of the construction of the

* Appendix, Table IX.

Allahabad-Fyzabad Railway and other appropriations of land of less importance. These have also affected the nominal revenue, which has been reduced from Rs. 26,256 to Rs. 25,896, the gross total being Rs. 11,34,809, exclusive of the alluvial mahals. Of this nominal demand by far the greater portion is assessed on revenue-free lands in the parganas of Haveli and Pachhimrath, where it amounts to Rs. 12,107 and Rs. 9,257 respectively. In these parganas lie the *muafi* estates of the Bhadarsa Saiyids and some lands held free of revenue by temples at Ajodhya. Elsewhere the properties are very small: in Majhaura there are none, and in all parganas save Mangalsi and Amsin the amount of the nominal revenue is quite insignificant. Altogether 15,777 acres were held revenue-free at the last settlement.

Alluvial mahals. The alluvial villages along the Ghagra are treated under the ordinary rules and were assessed for a period of five years in 1896 and the following years. At the first regular settlement many of these mahals were assessed for the full term, but the system was not viewed with favour by the proprietors, and at the last settlement the owners of very few engaged conditionally for thirty years. There are altogether 158 alluvial mahals in the district, paying in 1904 a revenue of Rs. 27,528. Many of them are very small and a large number are uncultivated and pay a merely nominal revenue of Re. 1 each. Others are large and valuable, three of them, Manjha Kalan in Mangalsi, Jamthara within municipal limits, and Tihura in Haveli-Oudh being assessed at over Rs. 2,000 apiece. In Mangalsi there are 42 mahals, last settled in 1904, at a revenue of Rs. 6,550. In Haveli-Oudh there are 71, assessed at the same time at Rs. 12,084. In Amsin 14 mahals were settled in 1902 and 1904 at Rs. 1,540, while in two, Bhampur and Sarwa, the settlement was made conditionally for the full term at Rs. 100 and Rs. 290 respectively. The rest are in the Tanda tahsil: 11 in pargana Tanda were assessed in [illegible] at Rs. 3,592 for five years, and one, Mahripur, for the f[illegible] term of the settlement at Rs. 40; and the 14 in Birhar were se[illegible] quinquennially in 1895 and 1897, eight of them coming up fo[illegible] in 1902, when the total revenue was sanctioned at Rs. [illegible]

* [illegible] Appendix Table IX.

Cesses. The cesses paid in addition to the land revenue are the same as those in force throughout Oudh. They amount in all to 16 per cent. of the gross revenue demand and the total sum paid in each pargana in 1904 is shown in the appendix.* This is made up of several distinct rates. The consolidated local rate of seven per cent. dates from 1894, when the former cesses were amalgamated; the latter comprised the original road, school, district dák and marginal cesses of 2½ per cent. on the revenue introduced at the first regular settlement, the local rate of 2½ per cent. of 1871, and the two per cent. famine rate of 1878.† The chaukidari or rural police rate of six per cent. which had already been gradually applied, was introduced over the whole district at the last assessment; and the three per cent. patwari rate in 1889.

Police-stations. For the purposes of police administration the district is at present divided into 16 circles, of which three, the Fyzabad Kotwali, the cantonment, and Ajodhya are mainly urban and together cover only 16 square miles. In the rest the circles vary in size from 177 square miles in the case of Jalalpur to the Amona circle of 85 square miles, the average being nearly 130 square miles. The population of each circle at the last census will be found in the appendix.‡ Large as the circles are, there has been a great improvement in this direction since 1870, for at that time there were only eleven police-stations in the district, comprising three at Fyzabad, those at the four tahsil headquarters, and at Raunahi, Milkipur, Jalalpur, Ramnagar and Maharajganj. Various additions have been made from time to time and there are now in the headquarters tahsil, in addition to the three urban circles, stations at Pura Qalandar, Amona, Raunahi and Maharajganj. In the Bikapur tahsil there are police-stations at Bikapur, Milkipur and Haidarganj, in Akbarpur at Akbarpur, Jalalpur and Ahrauli; and in Tanda at Tanda, Baskhari and Ramnagar. Of these, Baskhari, Amona and Haidarganj were established in 1895, and Ahrauli a year later. The Pura Qalandar thana was built in 1890, but the circle was known as the Sadr and was administered from Fyzabad as early as 1865. The cantonment station dates from 1861. In no case do these circles coincide with the tahsil or pargana boundaries, a system

* *Ibid*, Table X. | † Abolished in 1905. | ‡ Appendix, Table II.

that gives rise to some administrative inconvenience. A slight improvement was effected in 1903, when 47 villages of Tanda—an unusually heavy circle—were transferred to Baskhari, 26 from Bikapur to Haidarganj, and 13 from Akbarpur to Ahrauli. Further details as to the demarcation of each circle are here unnecessary as a scheme for reallocation has been mooted and the existing arrangements are described in the various tahsil articles.

Police force.

A table in the appendix shows the total police force employed in the district in 1904, exclusive of the superior officers.* The latter comprise the district superintendent, the reserve and court inspectors and one circle inspector.

The regular police force in 1904 comprised 59 sub-inspectors, 61 head constables and 430 men; but these figures include the civil reserve and the armed police, as well as the fixed guards at tahsils and elsewhere. The municipal police, numbering 152 men of all grades and located at Fyzabad, Ajodhya and Tanda, are under the present scheme to be abolished and their place taken by the regular civil police. The Act XX towns maintain their own watch and ward, the force amounting in all to 56 men.

Chaukidars.

In addition to the above there are the village and road chaukidars numbering 2,189 and 40 men respectively. The latter patrol the provincial roads from Fyzabad to Lucknow and Allahabad, and also the local roads from Tanda to Akbarpur and from Fyzabad to Rai Bareli: they are distributed along these routes in outposts, for which the nearest thanas serve as reporting stations. The village chaukidars are now the paid servants of Government and the cost of maintenance is borne from the Oudh rural police rate. Originally the chaukidars were the servants of the landlords and were for the most part remunerated by small *jagirs* or rent-free grants of land. Occasionally the burden of maintaining them had been laid upon the superior proprietors and sub-settlement-holders had been exempted; in such villages they received a cash wage. The system was unsatisfactory chiefly by reason of its unevenness; frequent complaints arose as to the condition of the chaukidars in individual villages; the *jagirs* varied in size and value, and the cash wages were not

only uneven, but generally in arrears. Even before the general introduction of the present cess of six per cent. on the land revenue the majority of the *jagirs* and cash payments had been discontinued and the deputy commissioner had levied the rate from individual estates.

Crime.

Two tables given in the appendix show the statistics of criminal justice and cognizable crime for each year since 1896.* The crime of the district is of the usual type that is generally met with among an agricultural population. The criminal tribes are sparsely represented, and on the whole it may be said that the people are peaceful and law-abiding. Though the criminal work of the courts is not exceptionally light, yet the percentage of the more serious cases is low, and Fyzabad can afford to challenge comparison in this respect with many other districts of Oudh. A distinction has perhaps to be made between the rural and urban populations. Fyzabad and Ajodhya are not distinctly criminal cities; they contain the ordinary classes of gamblers and robbers, but they are not remarkable for their numbers or villainy. Ill names are sometimes thrown at the Ajodhya temples, but they are probably undeserved. A great fair at Ajodhya always attracts swindlers, pick-pockets, nose-ring-snatchers and bundle-lifters, the place being a favourite resort of the Barwars of Gonda. All round the holy place, at a distance ranging from five to ten miles, is a ring of villages whose inhabitants take toll from all pilgrims coming and going, those having the worst name are Naka, Sarai Rasi, Sanethu and Kurha Keshopur on the east; Usru, Amania, Bhanpur and Mandauna on the south; and Raipur, Bashirpur and Salarpur on the west. In the rural areas petty thefts and burglaries constitute the chief forms of crime. Bad seasons and poor harvests may be fairly said to coincide with an increase in the number of police reports, and in every year the rainy season brings in a full crop reports of attempts to break into houses, many of which should be properly ascribed to the elements. On the other hand, there is a frequent concealment of loss from real house-breaking when the property stolen is not of much value. Cattle theft is not common and does not appear to be organized in any part of the district, while the cattle poisoning by Chamars

* Appendix, Tables VII and VIII.

on the Azamgarh side which formerly gave a bad name to the eastern parganas, has died out of fashion. Dacoity is rare and is seldom of a professional type, being generally attempted or carried out without the use of fire-arms. Agrarian disputes are common. They are mainly caused by the action of lessees and their subordinates, but occasionally by friction between the old owner and the auction-purchaser. They frequently develop into riots and in this way lives are sometimes lost. Mention may also be made of the practice of kidnapping children for marriage to Rajputs and Brahmans, of which cases periodically come to light. There are no especially bad police circles, the worst localities being Ghatampur in the Milkipur thana, where there is a strong Pasi element, the villages to the north of Akbarpur on the Tanda road, and Surhurpur and its neighbourhood.

Prior to annexation the higher castes in the district bore an evil name for the practice of infanticide. This is said to have been especially prevalent among the Palwars of Birhar and the eastern parganas, very few of whose daughters were allowed to live. At no time, however, were any repressive measures undertaken in the district. In 1868 special investigation was made by the police in 60 Rajput villages; but it was then found that over 44 per cent. of the Rajput population were females—a proportion that was too high to arouse suspicion. This impression was confirmed at the census of the following year, when a further inquiry was made into the state of affairs in the few villages having apparently unsatisfactory results. It is fairly safe to assume that at the present time the crime has practically died out. At the last census there were 97.8 females to every hundred males in the district of all castes and religions, while for the Rajputs the figure was 88, the disproportion being most marked in the case of the Bais who have never been notorious for infanticide in Fyzabad, while among the Palwars females were actually more numerous than the males.

Prior to annexation there was no regular excise administration. The right to distil and sell liquor was granted to the Kalwars by the zamindars, who exacted monthly fees ranging from Rs. 2 to Rs. 8 according to the locality. There were certain rules regarding the strength of liquor, but they were very vague and the

methods of distillation exceedingly primitive. The only regulations enforced were those regarding the closing of shops during the Muharram and the month of Ramazan and the prohibition of shops on main roads. At annexation the right of manufacture and sale was leased to a single farmer for Rs. 8,000 There were four shops at Ajodhya, four at Fyzabad, and about one hundred in the whole district. After the mutiny the same man engaged for Rs. 22,000 and in 1859 he paid twice that amount, but on this occasion it was stipulated that no shop should be opened within six miles of the Dilkusha, then used as the deputy commissioner's office. This condition was broken, the lease forfeited, and Government took excise under direct control. Each Kalwar was offered a salary of Rs. 7-8-0 per mensem and was allowed a servant and a chaprasi; no rent was paid for the shops, which numbered 22 in all. At the same time a distillery was built in muhalla Rath Haveli with some twenty stills and a storehouse. This was under a darogha, who supervised the Kalwars, the latter being paid servants of Government. The method of distillation was improved; but no strength was prescribed; all liquor sold in the shops was obtained from the distillery. After two years this system was modified: the pay and allowances of the Kalwars were stopped, and in their place they were allowed a commission of one anna in the rupee, the price being fixed at two annas a bottle. There were some 69 or 70 shops in all, supplied as before from the distillery. One shop was allowed at Ajodhya, but none in Fyzabad, on account of the cantonment. This arrangement failed to work, and in 1862 the *kham* system was abolished. The distillery was removed to its present site, the Hira Khana in Pahargunj, and others were opened at Akbarpur, Dostpur and Pahtipur, but were closed six years later. The number of shops was raised to about 150 and licence fees were fixed ranging from Rs. 1 to Rs. 15 per mensem, according to the locality. Each distiller paid Rs. 2 for the right of distillation and a still head duty was introduced. In 18[illegible] a distillery fund of three pies per gallon distilled was taken for the maintenance of the staff and guard; but this was dropped after two years. Further precautions were taken against the sale of liquor in cantonments; all spirit supplied by shops within a radius of two miles had to be drunk on the premises, except under a special pass costing

three pies per bottle; and this was not given to any servant in cantonments. Other small changes were introduced from time to time, such as the substitution of a naib-tahsildar for the *darogha* in 1891, the institution of a gauged godown in the same year, and of a bonded warehouse in 1898.

The liquor generally consumed is the ordinary kind made from a mixture of *mahua* and *shira* and known as *sadi*. Other descriptions are occasionally made, such as *kandi* from pure molasses only, and different names are given when the liquor is flavoured or coloured with various substances. The method of distillation presents no peculiar features as the old native stills have been replaced by the copper Lucknow pattern. The amount of liquor consumed in the district, the income derived therefrom and the number of shops for each year since 1891, will be found in the appendix.* The fluctuations are mainly due to the nature of the harvests in each year, but the average is now far larger than that of the earlier periods of British rule. This result is due partly to the removal of Musalman restrictions on the liquor trade, partly to the greater prosperity of the lower classes, partly to improved excise administration and the better quality of liquor now supplied, and partly to other causes of less importance, such as the plague, which is said to have caused an increased consumption. The receipts, too, have been largely swelled by the increase in the still-head duty. In 1863 this was only Re. 1 for proof liquor, while in 1903 it was as much as Rs. 3-8-0 per gallon; the rise was gradual and was effected in 1891, 1895, 1899, 1902 and the following year.

The liquor obtained from the *tar* and *khajur* palms is consumed to a large extent in this district, and the yearly income so obtained is considerable.* Prior to annexation no revenue was derived from these sources save by the zamindars, who let their trees to Tarmalis, either for a fixed sum or in return for a proportion of the produce. After annexation, owing to the organization of the liquor trade, the consumption of *tari* by all classes rapidly increased, but it was not till 1859 that Government took any steps in this connection. In that year the *tari* contract for the district was farmed for some Rs. 500, and was included in the

* Appendix, Table XI.

drug contract; but though the value of the contract rose steadily, little attention was paid to this branch of excise administration. After 1876, licenses were given, but until 1901 the farm was sold for the whole district; in that year each shop was sold separately to Tarmalis, and this system continued till 1904, when the contract was farmed by tahsils. The season for *tari* lasts from October to February, and that for *sendhi*, the product of the *khajur* palm, from April to June; the consumption is greatest at the time of the festival of Saiyid Salar in April. The trees are tapped by Bhars from Azamgarh, who migrate to all the neighbouring districts. Each man will work twelve trees daily and obtains Rs. 8 per mensem, as well as eight sers of *tari* and one anna daily for expenses. The Tarmalis have to rent the trees from the zamindars, who charge one rupee per *tar* and eight annas for each *khajur*; but the relations between the the zamindar and the contractor are frequently strained, as the former often refuses to lease his trees or to permit new palms to be planted.

Hemp drugs

The various kinds of hemp drugs, known as *ganja*, *charas* and *bhang*, form one of the most important items of excise revenue. In Nawabi days the hemp plant was freely cultivated and the growers used to prepare drugs for their own consumption, though charas had, as now, to be imported from the Panjab. For the sale of drugs in Fyzabad there were some half a dozen shops, owned by the *sayardar*, who held the contract for all *sayar* items, including drugs and opium. After annexation the drug contract was farmed to the same person, Sheo Dayal, who held the contract for liquor, *tari* and opium: he sold the right of retail vend to shopkeepers, and his servants collected the hemp which grew spontaneously; but there was no check on illicit production and consumption. In 1876 the contract was stopped and licenses were given for each drug shop separately. The number of shops in the first year was 55, and this rose to 197 in 1882. The receipts increased rapidly, partly owing to competition and partly to enhanced duties. The shop-to-shop system was abandoned in 1900, and a contract for three years made for the whole district, the annual income being Rs. 22,233. The last sale was that of 1903, when the annual price obtained was Rs. 35,000. The contractors give licenses to the retail vendors, who obtain a

commission of one or two annas in the rupee, less the cost of collection. Drugs are consumed by all classes of Hindus in one form or another; the practice is also growing in favour with Musalmans, but many of the latter abstain from indulging in these drugs publicly. As in other parts of Oudh, the consumption of *charas* is far greater than that of *ganja*, but the latter appears to be more popular here than in most districts.

Opium. Opium is not very extensively used in Fyzabad, in spite of the large Musalman population. Prior to annexation there were no restrictions on its production or sale, save in Fyzabad itself, where the right of vend was vested in the *sayardar*. After 1856 the sale of opium was farmed in the same manner as liquor and drugs, while at the same time the production of opium became a Government monopoly. In 1860 the contract ceased and an opium agency was established at Fyzabad. Two years later an increase in the rates paid to growers led to a great expansion of poppy cultivation, though the simultaneous enhancement of the retail price appears also to have caused an increase of smuggling. The excise receipts from opium were very small and as late as 1875 only 5·85 maunds were sold in the district, as distinct from the amount purchased by the agency and exported; and this was solely ascribed to the illicit introduction of opium into Fyzabad by the cultivators. In 1876 shop licenses were instituted, but no one could for a long time be found to take them up in this district, and the system was dropped in 1879. Two years later the attempt was renewed, but without success, and in 1883 one or two free licenses were granted. In 1888 the cultivation of poppy within municipal limits was prohibited, and a marked improvement resulted. The last important change occurred in 1901, when the official vend of opium was stopped, and all excise opium was sold by the contractor through their retail licensees; the result in this district being a great increase in the income from license fees and a marked enhancement of the retail price. The consumption of opium is, however, smaller in Fyzabad than in any other part of the United Provinces, except perhaps Gorakhpur and the Kumaun Division.* The preparations known as *chandu* and *madak* were largely used by opium-smokers in Fyzabad till the closing of the

* Appendix, Table XI.

shop in Fyzabad in 1892. They are still made by private individuals, though the practice is dying out, at any rate in the case of *madak*. The sale of these drugs was farmed in the same way as opium and liquor. In 1876 there were 19 licensed *chandu* shops, yielding Rs. 1,575, all in Fyzabad city; but the number decreased, and when the prohibition came into force only two remained.

Stamps

A table will be found in the appendix showing the annual receipts and expenditure under the head of stamps for each year since 1890.* The average income from all sources from that year to 1904 was Rs. 1,53,510, the total fluctuating from year to year owing to various causes, such as the settlement and the transfer of large estates involving the sale of stamps of high value. The income from stamps in Fyzabad is always large, owing in great measure to the amount of litigation. Mention has been made of the judicial work that was incurred at the first regular settlement, and again at the last revision an abnormal number of cases were brought into court, the total being over 5[illegible],000. This accounts for the fact that the highest recorded income from stamps in any year was that of 1893-94, when the settlement operations were commenced. Excluding that year, however, it would appear that there has been a gradual increase in the stamp revenue during late years, and 1903 showed a far higher total than in any year since the assessment. On an average some 76 per cent. of the income is derived from the sale of judicial stamps, including those for copies, a higher proportion than that observed in the adjoining districts of Bara Banki and Sultanpur.

Registration.

The registrar of the district is the judge of Fyzabad. The circle includes the district of Bara Banki—an arrangement which has been in force since 1891, when the Oudh judgeships were first established. Prior to that date the office of registrar was held by an assistant commissioner, and registration duties were also exercised by the tahsildars. In 1891 there were eleven registration offices in the district, but the number has been subsequently reduced. The last to be closed was that at Goshainganj in 1901. There are now only six offices, they comprise that of the registrar, those of the sub-registrars at Fyzabad, Tanda, Akbarpur and Bikapur, and that of the joint sub-registrar at Jalalpur. The

* Appendix, Table XII.

On

heaviest work is done at Fyzabad and Tanda. The average receipts for the five years ending 1900 were Rs. 8,528 and the expenditure Rs. 5,094, giving a net annual income of Rs. 3,434. The figures under this head are for some reason or other much lower than those of the adjoining districts of Sultanpur and Bara Banki, although the number of transfers of landed property in those districts has been much smaller during the same period.

Income-tax.

As this is the wealthiest district in Oudh except Lucknow, income tax occupies a somewhat important position in the general revenue. It was first imposed under the Income Tax Act of 1872, but this was repealed four years later in favour of a license tax and the collection of income tax was not reintroduced till 1886. Formerly it was of a very different character, as the bulk of the receipts consisted of payments by landed proprietors who are now exempt. The total in 1873 was Rs. 13,724 paid by 198 assessees, of whom 64 were landed proprietors and 47 bankers and money-lenders. Under the present Act the receipts are very much larger. The figures for the whole district for each year since 1891 will be found in the appendix, as well as separate statements for the city of Fyzabad-Ajodhya and the four tahsils, as far as Part IV of the Act is concerned.* It will be seen that the average income derived from this source from 1891 to 1903 was Rs. 39,377 annually. There was a considerable increase from Rs. 33,506 in the first year to Rs. 46,710 in 1902, the highest figure ever recorded. The amendment of 1903 exempting incomes under Rs. 1,000 from tax caused a great reduction in the receipts, the total for 1904 being Rs. 33,648, the amount paid by those assessed at four pies dropping from Rs. 19,100 in the previous year to Rs 9,746. Of those coming under Part IV only 113 were assessed at over Rs. 2,000 and no less than 58 of these belonged to the Fyzabad municipality. Of the various tahsils, Tanda pays the most, with 35 persons assessed at Rs. 2,000 most of whom resided in the town of Tanda, and Bikapur the least, having only two persons assessed in this class. There are ten in Akbarpur, some of whom are persons of considerable wealth and eight in the Fyzabad tahsil outside municipal limits. The majority of the persons

paying income tax are bankers and traders, but the numbers include many well-to-do pleaders and a few manufacturers.

Post-offices.

In 1865 there was one imperial office at Fyzabad and six rural offices at Akbarpur, Tanda, Jalalpur, Jahangirganj, Dhemua and Tandauli, as well as two at Dostpur and Kadipur in the present Sultanpur district. Dhemua has since been transferred to Raunahi and Tandauli to Goshainganj. As a result of the orders of 1864, 15 new offices were opened between 1865 and 1871, these including all the remaining police-stations and the more important villages or road-junctions, such as Pura, Deorhi, Shahganj, Harringtonganj, Maharua and Iltifatganj. In some cases the buildings were erected by Government, but generally houses were rented for the purpose. No further additions were made till 1880, when Baragaon was added, while since that date 16 more offices have been opened. At the present time there are [illegible] offices in the district including the head office at Fyzabad. A list of all these by parganas and tahsils will be found in the appendix. There are eleven sub-offices from which the mails are distributed to 26 branch offices. The mails are carried as far as possible by rail, but in many cases the letters have to go by road. There are 13 imperial dak lines served by [illegible] runners, and [illegible] district dak lines with [illegible] runners. The cost of the latter is met from local rates.

Postal arrangements.

The history of the post-office in this district dates from the suppression of the mutiny. As early as 1858 arrangements on a somewhat limited scale were established for the purpose of conveying the mails to and from the outlying tahsils and police-stations. This was known as the district dak and was entirely separate from the general post, being worked solely by the local staff.

In 1859 the Fyzabad district dak consisted of one muharrir and 35 runners maintained at a total cost of Rs. 150 a month, by whom communication was kept up along 150 miles of road. Within the boundaries of the present district there were seven dak lines connecting Fyzabad with the tahsils and thanas. The letters were distributed by the military police through the village chaukidars, a fee of one piece being allowed for each letter delivered. In order to bring the district dak in touch

with the general post an arrangement was made by which the former could be conveyed free from Fyzabad to any thana or tahsil lying on the imperial lines, which then ran from Fyzabad to Sultanpur, Lucknow and Gonda, to Tanda and Azamgarh, and to Basti and Gorakhpur. The district dak was still entirely devoted to official purposes, and in 1859 the dak line from Tandauli to Tanda and Jahangirganj was abolished on the ground that the Tanda tahsil had been closed. In 1864, however, an important change was made by extending the district dak to meet the needs of private and business correspondence. The police were relieved as far as possible of postal duties and a system of independent rural offices was established in order to assure the delivery of letters in villages. The charges were defrayed by arrangements with the leading inhabitants. In December 1861, Ajodhya was taken over by the general post-office, as well as Akbarpur, Dostpur and Bharthipur—a measure which greatly diminished the work of the district dak. In place of the rural police, two postmen were appointed to each police-station with the right, as before, to levy one pice on each letter delivered. This scheme remained in force till 1871, when the whole district establishment was handed over to the control of the chief inspector of post-offices in Oudh. The change was, however effected gradually and some five district offices still remain at the present day. Another important change occurred in 1878, when the postal system of Oudh was amalgamated with that of the North-Western Provinces.

Telegraph

Lines of telegraph are maintained along the railways and along the local road from Akbarpur to Tanda. Besides the head office at Fyzabad there are four combined postal and telegraph offices at Ajodhya, Bikapur, Tanda and Akbarpur. There are also railway offices at the various stations in the district.

Municipalities

There are two municipal towns in the district, Fyzabad, which for this purpose is united with Ajodhya to form a single area, and Tanda. The Fyzabad municipality was first constituted on the 27th of April, 1869, while that of Tanda followed on the 24th of March, 1870. Details of their administrations will be found in

s chiefly derived from an octroi tax on imports, while large sums are also derived from rents of land and buildings, from the contracts for the collection of dues at the Ajodhya fairs, and from sale proceeds of manure. In the case of Tanda there is no octroi, and its place is taken by a special tax on circumstances and property, while the bulk of the remaining income is derived from conservancy, rents and pounds. The details of income and expenditure under the main heads for each year since 1891 will be found in the appendix.*

Act XX towns.

There are several towns in the district administered under Act XX of 1856. This was applied in June, 1862, to Akbarpur and in the following March to Goshainganj. In February, 1884, Baskhari and Kichhauchha were brought under the Act, while in June, 1885, Bhadarsa followed, and then Jalalpur and Nagpur in August of the same year. The last town to be so constituted was Darshannagar, to which the operations of the Act were extended in April, 1902. For a short period Raunahi and Bal-[illegible] were also administered under this Act, but were excluded after a few years, the former in 1900 and the latter a year later. All these towns will be separately described and details of the income and expenditure will be found in the several articles. The receipts are, as usual, almost wholly derived from the ordinary house-tax and the bulk of the charges come under the heads of police, conservancy and minor local improvements.

District board.

The district board was first constituted in 1884, when, by the introduction of Act XIV of that year, it took the place of the old district committee. The board consists of 17 members, of whom five, comprising the deputy commissioner and the [illegible] sub-divisional magistrates, hold their seats by virtue of their office, and twelve are elected, one being returned annually for a period of three years from each of the tahsils. The work of the district board is of the usual description and comes under a number of different heads, the most important of which are education, the maintenance of the dispensaries and the medical and veterinary arrangements, the upkeep of the local roads and ferries, and cattle pounds. The details of the receipts and expenditure for each year since 1891 will be found in the

* Appendix, Table XVI.

appendix.* The former are exclusive of the grants from provincial funds, which is a large item of income, and only represent those sums which are derived locally.

Education

The history of education in this district is very much the same as that of the other parts of Oudh. The *zila* school was the first Government institution to be started and was founded in 1859; it was supported by a Government grant and voluntary subscriptions. Anglo-vernacular tahsili schools were started about 1863 at Akbarpur and Tanda, and were continued till 1880, when they were converted into vernacular middle schools. These institutions were maintained partly from imperial revenues and partly from local funds, the latter comprising the educational cess of one per cent. on the land revenue, subscriptions and fees. There was a good anglo-vernacular school supported by Maharaja Sir Man Singh, and a few aided schools maintained by grants from imperial revenues. The village schools were started in 1867 and were managed by local committees. In 1881 the district and local boards came into existence and the control and management of Government schools and also of those in receipt of grants-in-aid were transferred to these bodies. The district was for long one of the most backward in Oudh in respect of primary education. Schools were few and the attendance was small, while until April 1901 the scholars paid no fees. In 1872 there were only 102 schools of all kinds in the district in addition to some 60 indigenous *maktabs*. The number continued small till about 1899, when a great improvement became visible. Statistics showing the number of schools both secondary and primary and the scholars attending them for each year since 1897 will be found in the appendix.† It will be seen that the number of primary schools rose from 107 with 5,263 scholars in the first year to 192 with 10,066 scholars in 1901. The chief difficulties with which the authorities have had to contend have lain in the difficulty of obtaining teachers possessed of suitable qualifications, their frequent absence from their charge, and their dishonest habits in the matter of records of attendance. The school buildings of themselves are generally of good pattern and provide sufficient accommodation. The great development of aided

* Appendix, Table XV. | † Appendix, Table XVIII.

primary schools is a most promising sign, and there can be little doubt that on these lines alone the hopes of establishing a school in each village will be realized. The village headman or lambardar has an interest in the school as being personally responsible for the teacher and a feeling of pride in the school—ideas which prevail in nobody with regard to Government institutions. These aided schools have greatly increased in numbers In 1898 there were only 39, in 1902 the total had risen to 70, while in 1904 there were no less than 97 aided primary schools in the district.

Schools.

A list of all the schools with their average attendance in 1904 will be found in the appendix. They are shown separately for the municipality of Fyzabad and for the rest of the district. In the former there were five secondary schools including the high school and its branch at Mianganj The high school has a good building in the Rikabganj *muhalla*, with a fairly commodious play-ground. It has a strong staff of teachers and is well founded in tuitional appliances. The boarding-house is in the civil lines at some little distance from the school and close by is a good cricket and football ground. The Mianganj branch is also located in a good building in the town. For some time college classes for the first two years of the university course were attached to the high school, but they never prospered and have been discontinued. The other secondary schools within municipal limits are the vernacular middle schools in Haidarganj and Ajodhya, the Forbes school, a large private institution aided by the municipality in Reidganj, and the girls' boarding school belonging to the Wesleyan Mission. The primary schools include the district board's institutions in Sahibganj, Hasna Kothra and Ranupali, the girls' school in the Chauk and the mission schools for girls at Rikabganj and the Anguri Bagh. There is also a large Islamia school for the teaching of Arabic, managed by a local committee and maintained from the Waqka funds and a number of private Arabic, Sanskrit and Hindi schools in Fyzabad and Ajodhya. In the district outside municipal limits there are middle schools at Akbarpur, Tanda, Jalalpur, Khajurahat and Sultanpur. There is much need of schools of this type, particularly in the western half of the

district. Those in existence are generally well housed; that at Akbarpur has a very good boarding-house, named after Colonel Anson, some time deputy commissioner of the district, while other good boarding-houses are being erected at Tanda and Jalalpur. The other schools are of the ordinary upper or lower primary type and are established in all the larger villages. There is an aided girls' school at Deorhi Hindu Singh and a mission school for girls at Akbarpur.

Literacy.

Some idea of the progress of education may be obtained from the statistics of literacy compiled at the successive enumerations of the population. These were first obtained at the census of 1881, when it was found that 3·9 per cent. of the males and ·07 per cent. of the females were able to read and write. This was a very low proportion and worse results were found in but few districts of Oudh, the rural parts of Fyzabad being probably the most backward portion of the whole province. In 1891 a marked improvement was observed, as the number of literate males had risen to 4·9 per cent. and of females to ·12 per cent., the former figure being only exceeded in Lucknow, Rai Bareli and Unao of all the Oudh districts. At the last census of 1901 the progress achieved was found to be even more marked, as many as 6·27 per cent. of the males were recorded as literate and ·17 per cent. of the females—figures which were only surpassed in Lucknow and which were considerably in excess of the general average of the United Provinces. The returns for the same census showed that literacy is proportionately more common among the Muhammadan than with the Hindu population, the percentages being 7·18 and 5·95 of the males respectively, while for females the figures were ·31 and ·12. The reason for this is, no doubt, that a larger proportion of the Musalmans reside in the towns, and also that they do not include among themselves so many of the very poor as do the Hindus. The various castes of Hindus exhibit strikingly different proportions. Of the Kayasth males, for instance, over 51 per cent. were literate, while of the Chamars, the most numerous of all the castes in this district, less than eight persons in 10,000 were able to read and write. The progress of English education, too, has been considerable, the proportion of males literate in English having [illegible] ·21 in 1881 to ·97 at the last census

the total receipts for successive years will be found in the appendix.*

Government estates.

The Government properties in this district are unusually large and important. Those administered as *nazul* by the deputy commissioner include the whole of the revenue *mauzas* of Fyzabad and Ajodhya, Ramkot, Bagh Bijesi, and that part of Manjha Jamthara which lies within municipal limits, as well as small portions of the Raiganj bazar and Katra Yakut Khan, and a few detached plots. All these lie within the boundaries of the municipality except part of Bagh Bijesi. Beyond those limits *nazul* lands under the same management include the old forts at Akbarpur and Rannahi, the income from the former having been since 1903 credited to the Act XX town fund of that place. Moreover, the whole revenue *mauza* of Tanda is *nazul*, the management and income being made over to the municipal board. The estates under the control of the Board of Revenue include the rest of Manjha Jamthara, small plots at Shahzadpur, Ibrahimpur, Deoli, and Darabganj, a grove at Aurangabad and the old fort at Bandipur. These were managed as *nazul* till October 1900. From 1872 up to the same date four alluvial villages in the Gonda district on the north of the Ghagra were managed conjointly with the Fyzabad *nazul*, but were then handed back to the Gonda district. The village of Ibrahimpur Churaman near Tanda was decreed to Government in 1869 and has always been managed as an estate under the Board of Revenue, and a share in Asapur near Ajodhya railway station, which in 1902 was decreed to Government on failure of heirs, has been held in the same way. A number of other properties have from time to time been owned by Government, but have been alienated. The estates administered by the Board of Revenue are managed in the usual method and the scattered *nazul* plots outside the municipalities are of no importance.

Fyzabad nazul history.

It is otherwise with the *nazul* at Fyzabad and Tanda. Ajodhya has been Crown property ever since the establishment of a Musalman governor. Fyzabad was treated in the same manner by Shuja-ud-daula, who enclosed in his outer fortifications the lands of eighteen villages. With the decay of the city the unoccupied

* Appendix, Table XV

lands were resettled with zamindars, and at the death of the Bahu Begam all that remained *nazul* was Ajodhya, Fyzabad city and the Jamthara Manjha. At annexation the old *nazul* office was continued and the only important change was that of imposing annual rents instead of taking initial dues on lands newly occupied or reoccupied for building purposes. At the summary settlement little attention was paid to *nazul* property, and portions were settled with persons who had been merely farmers; but at the regular assessment the question was fully examined, and at the survey Fyzabad and Ajodhya were demarcated as two *mauzas*, the cantonment also was separately defined, and villages outside the city and cantonment were excluded from the city *nazul* area. Numerous suits were brought forward at the settlement with regard to property in the cities; but no complete registers of *nazul* property were prepared for a long time, in spite of orders in 1869 and the following year. The necessity for such registers was increased by a number of alienations of portions that were made from time to time, and also by the absence of complete revenue records for most of the property. Ran[illegible] and Bagh Bijesi had been formally declared to be Government property and these villages with Jamthara had been assessed to revenue, any surplus profits being retained as *nazul* receipts; but this had not been done in the case of Fyzabad and Ajodhya and consequently the full settlement records of these villages were not prepared, in spite of the fact that they contained most complex tenures including about 100 specific holdings in under-proprietary right and more than a dozen *muafis*. The result has been an almost endless series of suits and decrees. Confusion also existed as to the relation of the municipality to the property. From 1859 to 1875 both municipal and *nazul* work was in the hands of a committee, which at first was called the "local fund committee" and afterwards, for one purpose, "the municipal committee" and for the other "the local agency." The accounts had not been kept separate and even the settlement officer and other authorities referred to the municipality as if it were the owner of the *nazul* property. In 1873 this mistake was pointed out, but the separation of funds was not carried out till April, 1875. The municipality attempted to obtain control of the *nazul* property in 1878, 1882 and

again in 1886, but without success; in 1900 the board was given, as a final settlement of its claims, the management of two cart paraos and of shops in the Sarai, Terhi bazar and Mianganj, as well as a permanent annual contribution of one-third of the net *nazul* income. The general confusion that had existed with regard to *nazul* management was made clear at the last settlement. It was found that 553 *bighas* of cultivated land were held free of rent without any right, and similar trespass had occurred with regard to house-property; tenures were wrongly recorded, and the administration was generally lax. A report on the subject and the issue of the *nazul* rules of 1899 resulted in a reorganization of the staff and the undertaking of a detailed survey with the preparation of a complete record-of-rights. In 1901 all persons claiming proprietary rights were called upon to present their claims. 3,757 persons obeyed the summons, 88 applications referring to land pure and simple, and the rest to land occupied by houses. The decision of these claims and the preparation of the records was not completed till April 1905, when a complete record-of-rights was for the first time framed for the 2,136 acres of Fyzabad and 757 acres of Ajodhya, including 1,988 and 723 acres of *nazul* land respectively. The task was one of great difficulty, especially with regard to rights in house-sites, for owing to ill-informed views, want of proper records and the pressure of claimants without title, the real nature of the tenure had been obscured. It was necessary to vindicate the Government ownership of all land, other than that decreed or disposed of to others, and at the same time to safeguard the interests of old house-owners who had long occupied rent-free. The final settlement with regard to old house sites was to the effect that the land was assigned to the occupier on condition that it should revert to Government when the owner of the building died heirless or when the building fell down and was not repaired or replaced within three years by the owner or his assigns; that no rent should be paid; and that transfer of the right of occupation, but not of the right in land, should be legal. An entry was made to this effect in 9,320 several house plots in the two cities; but there are also considerable numbers held on rent, most of them being on regular leases obtained from the *nazul* office.

In 1899, before the new rules came into force, the income from *nazul* was Rs. 29,097, of which Rs. 21,019 was derived from property within the municipality. In 1904 the latter produced Rs. 31,537, the rest having been either taken over by the Board of Revenue, or by the municipalities, or by the Gonda district. Of this sum Rs. 4,160 came from houses and buildings, Rs. 21,312 from lands, Rs. 1,588 from gardens, and the remainder from miscellaneous items.

Income.

The chief *nazul* buildings in Fyzabad comprise the Gulabbari with its approaches and the Reidganj bazar, the Tirpaulia and Ekdara in the Chauk, the mosque of Hasan Raza Khan, the *sarai* of the same name, the vegetable market, the mint or Taksal, the Museum, and the old buildings in the Guptar Park. Besides these, there are many other buildings which have been erected through different agencies since annexation and are administered through the *nazul* office. The landed property has already been mentioned.

Property.

The town of Tanda was made *nazul* about the year 1800 by Saadat Ali Khan, who took bonds from the neighbouring zamindars to this effect and established an office for its management. People were allowed to build or rebuild houses under Government permits, to occupy abandoned houses under the same sanction, and to sell the materials only of their houses, but not the land. These rights lapsed to the British Government at annexation; and though they were restored to several persons Government obtained in 1866 a decree for the whole town excepting the bazar of Nawabganj, built by the ancestors of one Lachhman Parsad and his brother on the site of an old grove. The *nazul* property consists of 300 *bighas* of land and comprises the whole *mauza* of Tanda except a few plots of cultivated land recorded as the property of neighbouring zamindars. The whole was demarcated afresh in 1903, when a complete survey was made. In early days the same faults of management occurred in Tanda as in Fyzabad, and from time to time sales of small plots were effected, and it was not till the last settlement that the fact of the whole village being *nazul* property was thoroughly grasped. The land entered upon the old *nazul* registers had been made over to the charge of the municipal board in 1875

Tanda.

and 1878, but this amounted to only fourteen *bighas.* In December, 1900, the entire property was transferred to the board, which was required to pay one-fourth of the receipts to the Fyzabad *nazul* office. The income has improved considerably, but the full amount due is not yet realized, as a large part of the land has been mis-appropriated and now forms the subject of a suit for recovery. In 1899 the total receipts by the *nazul* office amounted to Rs. 237, while in 1901 the municipal board realized Rs. 1,224 from the property.

Wasika.

Some mention may also be made of the institution known as the Fyzabad Wasika, which deals with four buildings and an endowment. The former comprise the great mausoleum of the Bahu Begam in the Jawahir Bagh; her residence in the city called the Moti Mahal, the adjoining mosque built by the same lady; and the imambara of Jawahir Ali Khan, one of the Begam's eunuchs. The endowment was constituted by a deed of deposit, dated the 25th of July 1813, whereby she devised three lakhs of rupees to Darab Ali Khan to build her tomb and directed the allotment of certain villages in Pachhimrath with an annual revenue of Rs. 10,000 for the maintenance of the tomb and those residing within its precincts. This deed was accepted by the Governor General and the Nawab Wazir made the grant of the villages.* In 1816 the assignment of villages was cancelled and in its place King Ghazi-ud-din Haidar gave Rs. 166,666 to the Company, who agreed to pay 6 per cent. interest on it; the rate was reduced in 1854 to 4 per cent. and the next year to 3½ per cent. In 1859 it was raised to 4 per cent. again, but was once more reduced to 3½ per cent. in 1896. Consequently the annual endowment income is now Rs. 5,833. The other buildings are not endowed, but certain moneys are obtained from the rents of lands round the tomb, mosque, and Moti Mahal, and of houses in them and the Imambara; as well as from the sale of garden produce and various miscellaneous items. The management of the tomb and endowment was first entrusted to Darab Ali Khan, then to Panah Ali Beg, and then to Lutf-un-nissa Begam, the adopted daughter of the Bahu Begam. In 1839 it passed to the Resident at Lucknow, and after annexation to the Wasika

Office at Lucknow. In 1859 the Chief Commissioner fixed the amounts to be paid for repairs and to pensioners and guards, the balance being made over for religious purposes to a daroghа, the eldest male descendant of the Begam. Four years later a trust was created, the trustees being the darogha and another member of the family, but in 1867 the deputy commissioner was put in charge; and in 1885 all the accounts were transferred from the Lucknow Wasika to the Commissioner of Fyzabad. Since 1887 the entire management has been in the hands of an agent under the deputy commissioner. The charges incurred comprise the repairs to the tomb and other buildings, the cost of religious ceremonies, and the salaries paid to servants and dependents, while since the beginning of 1901 funds have been found for the establishment of a free Muhammadan school

CHAPTER V.

HISTORY.

Tradition

To the Hindu the holy city of Ajodhya is especially dear from its connection with Rama and Sita, the types of perfect men and women. The great epic, called after its hero the Ramayana, has gained immensely in popularity by the production of a revision in the vernacular, and Tulsi Das' poem is read and known all over Northern India. According to the Ramayana, Dasaratha, of the Surajbans or Solar race, was king of Kosala in the third age or Treta Yug of the Hindu cosmogony. He had four sons, of whom Rama was the eldest. Sita was daughter of Raja Janak of Mithila, and Rama won his bride by breaking the bow which no one else could even bend. Owing to the jealousy of queen Kaikeyi, Dasaratha was induced to send Rama with Sita and his brother Lakshman into exile. Sita was enticed away by Ravana, king of Ceylon, but was recovered after much fighting with the help of Hanuman and his monkeys. It is not yet possible to say whether any of this story is really historical, and not even an approximate date can be assigned to it. That a kingdom of Kosala with its capital at Ajodhya, existed some time before the birth of Christ, is, however, certain. Ajodhya was also an important city in Jain literature, and Adinatha or Vrishabha, Ajitanatha, Abhainandanatha, Sumatinatha and Anantnatha, the first, second, fourth, fifth and 14th Tirthankaras, are said to have been born there.

Coins.

The evidence of coins of types found only at Ajodhya and in the neighbourhood, shows that a dynasty ruled there about the second and first centuries before Christ. No references to the kings, whose names appear on the coins, have been discovered in inscriptions or in books, and but little can be stated about them from the coins. Their date is roughly certain from the style of the alphabet used. The coins are divided into two classes. One

class includes square coins which were obviously cast, and the devices usually include the Bodhi tree and the combined Buddhist symbols of the *Tri-rathna* and *Dharma-chakra*. The kings whose coins bear these types are Mula Deva, Vayu Deva, Visakha Deva, Dhana Deva and Shiva Datta. The other series includes a set of round coins struck from dies usually bearing the device of a bull facing an upright standard or sacrificial post on one side and a cock and toddy palm on the other. The kings known are Satya Mitra, Surya Mitra, Sangha Mitra, Vijaya Mitra and Kumuda Sena. The two last kings replace the cock and palm tree by the Buddhist symbol of the earlier series, and there is some reason to think that Kumuda Sena came before the others.*

A period of several hundred years elapses before anything further can be stated about the history of the district. It seems probable that in the fifth and sixth centuries A.D. Ajodhya fell into the hands of the Guptas, and this is expressly stated in the Puranas, where Ajodhya is referred to under the name of Saket, a name which is also applied to it in the Ramayana.

The Chinese pilgrims.

There has been much controversy over the identification of the sites mentioned by the Chinese pilgrims, and the question whether they visited or refer to Ajodhya is still debated. The Buddhist records of Ceylon state that Buddha lived for 16 years at Saket, and his teaching was undoubtedly followed in the whole of Oudh. General Cunningham identified the capital of the great kingdom of Sha chi mentioned by Fa Hian with the capital of Visakha (Pi-so-kia) referred to by Hwen Thsang, and considered that both these names referred to Saket, or Ajodhya.† Both of these identifications are questioned by Mr. V. A. Smith,‡ and the whole question is still uncertain.§ There are mounds to the east of the modern town of Ajodhya, which may possibly be stupas, but they have not been excavated; and it is a remarkable fact that Ajodhya itself is distinctly wanting in remains which can be assigned with certainty to the Buddhist period. When Hwen

* Cunningham, Coins of Ancient India, p. 90. E. J. Rapson, J. R. A. S., 1900, p. 287.

† Ancient Geography of India, p. 401, *et seq.*

‡ J. R. A. S., 1898, p. 520.

§ Another identification of Ajodhya is with the 'O yu-t'o of Hwen Thsang

Th-iang travelled through Oudh in the seventh century the whole of it probably owed allegiance to the mighty Harsha Vardhana of Kanauj. At his death the mists again gather over the history of Northern India, and are not lifted till the twelfth century, when the Rathors had raised another great kingdom ruled from Kanauj, which fell towards the end of the century before the victorious armies of Islam.

The Bhars.

It may be regarded as probable that the sway of the later kings of Kanauj only nominally extended so far north. Local tradition states that for centuries Ajodhya was a wilderness, and this is borne out by the frequent references in the Musalman historians to the hunting to be obtained in its vicinity. Universal tradition, too, assigns the whole district to the Bhars, a mysterious race who owned the greater part of Oudh and were considered as natural enemies by both Hindus and Musalmans alike. They dwelt in brick-built villages, traces of which are to be found in the shape of deserted mounds all over the district. There is no legend regarding any particular capital of the Bhars, and it may be suggested that the country was under the sway of the great chieftain who resided at Kusbhawanpur, or Kusapura, the old name of Sultanpur. The Bhars were obviously not of Aryan descent, and it would seem that there were then no Hindus in the land, unless possibly the story of the Raghubansis is founded on fact, this race stating that they are descended from the solar kings of Ajodhya and that they remained in the neighbourhood of their former capital throughout the period of depression. There are still Raghubansis in Fyzabad, and those of Bara Banki and the parts of Sitapur along the Ghagra tell the same tale. What happened to the Bhars no one knows. It would seem that they were driven eastwards by the Rajput colonists who were uprooted from their homes in the west by the Musalman invaders from beyond the Indus. Many Bhars still remain in the east of Fyzabad, and there are many more in the districts of the Benares and Gorakhpur divisions. In other parts of Oudh they were either exterminated or else brought into complete subjection by the Aryan newcomers or else mingled with the invaders. The common story of a Rajput taking service with a Bhar chief and then ousting his master is frequent in Fyzabad as elsewhere. Its very frequency

is suspicious, and it has been more than once suggested that many of the modern Rajput clans of eastern Oudh are none other than the descendants of the Bhars themselves, their forefathers at some early date having been received within the pale of Hindu society, while it was still in a liquid state and had not crystallized into its present form The Bhars remained here and there till the days of the Jaunpur kingdom and then vanished, apparently becoming either Hindus or proselytes to Islam—for the stories of the Musalman colonists are no less wonderful than those of their Rajput neighbours.

There is nothing but the barest tradition to show at what period the various Rajput tribes settled in the district. In the western parganas colonies were formed by Chauhans from Mainpuri, whence all the Oudh members of this clan claim to have sprung, Bisens from Majhauli in Gorakhpur, the original home of the great families of Gonda and Partabgarh; and Bais from Baiswara. The last are almost certainly spurious Bais: they are disowned by the Tilokchandi race, and they state that their arrival in Fyzabad occurred at a time when there were very few Bais even in Daundia Khera, and every member of the clan was required to maintain their possessions in that quarter. The Bachgotis in the south and centre of the district are said to have been originally Chauhans: this is at least possible, as the traditions with regard to Bariar Singh, the founder of the clan, are so numerous and consistent that it may be assumed that he was a historical personage The Surajbansis of Haveli Oudh and Amsin appear to have come at a somewhat recent date and their story may be true, as the reputed founder of the family was a Surajbansi of Kumaun in very humble circumstances and made no pretence of having come either armed with a royal commission or of being a refugee prince The Gargbansis of Haveli Oudh and Pachhimrath claim an antiquity as great as that of the Raghubansis; they are at least honest enough to profess an autochthonous origin. The Palwars in the east of the district state that they were originally Sombansis from Pali, but whether they are a branch of the Partabgarh family or of that of Pali in Hardoi is uncertain. Generally speaking, it may be asserted

doubtful and requires strong proof of its genuineness; the lunar clans are often of true Rajput stock, such as the Janwars of Gonda and Bahraich, whose authenticity appears to be beyond question. The occurrence in the family history of certain stories causes immediate suspicion. Such are the common traditions to the effect that a certain man was on a pilgrimage to Ajodhya or was accompanying a *marriage procession* to that place; that on the way he was molested by Bhars, and afterwards returning *with a force to* punish the aggressors seized their lands for himself. Or again, that a cadet of some princely house, being driven eastwards by the Musalman invaders, took service with the Bhars and having risen to power by force of his superior breeding, turned upon his master and slew him, generally when drunk. Such tales prevail throughout Oudh and are common in this district, even with the Bachgotis. They are obviously inventions of later years, when a clan had become firmly established and required an account of the family history to serve as evidence of the illustrious descent of the reigning chieftain. It is doubtless going too far to assert that all these Rajputs are Bhars improved out of recognition; but it may be fairly suggested that the colonists, coming at a time when the Hindu caste system had not yet crystallized, mingled freely with the aboriginal population. Possibly, too, the conquest of the Bhars was not effected by a few isolated groups, but rather by the armies of the Dehli sovereigns, in whose ranks were many of the warlike tribes of Hindus; and it is quite conceivable that the latter settled in the neighbourhood of Ajodhya under the protection of its Musalman garrison. It is at least significant that the traditions of this district refer to many Muhammadan colonists at a date long antecedent to that claimed by most of the Rajputs.

The Musalmans.

The first Musalman invasion of Oudh was, according to the popular tradition, that of Saiyid Salar Masaud. The *Mirat-i-Masaudi* states that the youthful invader went from Multan to Ajodhya, where, after taking the city without a struggle, he remained hunting for some time and then set out for Dehli in 1030 A.D.* The route taken is remarkable and the story must

* E. H. I., II, 531.

be confused in some manner. There is no mention of his passing through Ajodhya on his march from Satrikh to Bahraich, where he met his death; but popular legend steps in to fill the gap. All along the old Lucknow road are numerous tombs which the Muhammadans declare to be of the followers of Saiyid Salar. Near Raunahi is an ancient mosque and the tombs of two martyrs, Aulia and Makan Shahid, ascribed to this period. The men of Raunahi will not pass this way after nightfall; for the road is thronged with troops of headless horsemen, the silent host of Saiyid Salar, presumably on their way back from the disastrous field of Bahraich. If the expedition passed through the district, as seems hardly probable, it at all events left no mark. It is said that an expedition came to Oudh in the reign of Sultan Ibrahim in 1080. If so, the tradition apparently refers to Hajib Taghatigin, who crossed the Ganges and advanced further into Hindustan than any army since the time of Mahmud.* In 1194 Muizz-ud-din Muhammad bin Sam, commonly known as Shahab-ud-din Ghori, is said to have conquered Oudh after taking Kanauj, and it is supposed that either he himself or one of his lieutenants occupied Ajodhya. It was during this reign that Shah Juran Ghori lived at the capital, where his tomb is still shown.

The governors of Oudh.

It is not quite clear when Ajodhya, or Oudh as it is called by the historians, became the headquarters of a Musalman province in the kingdom of Dehli. The country was apparently subdued in the reign of Qutb-ud-din Aibak. One of his lieutenants was Malik Hisam-ud-din Ughlabak, who was appointed to command in Koil in 1193, and was afterwards transferred to the newly-acquired province of Oudh.† He was joined there by Muhammad Bakhtiyar Khilji, who was sent from Budaun, and with his aid extended the Musalman dominions into Bihar and Bengal. These were united to Oudh, the capital of the new province being Lakhnauti in Bengal, and were placed under the rule of the Khilji nobles.‡ These soon set up for themselves an independent state, but Oudh remained under the sway of Dehli, for we hear that Qutb-ud-din sent his officer, one Kaimaz Rumi, from Ajodhya to Bengal to receive the submission of the refractory chiefs, against

whom he had to take the field.* Soon after, however, Ali Mardan founded the Bengal kingdom under the name of Ala-ud-din, and Oudh became a separate province. It was under the sway of Shams-ud-din Altamsh, who made his eldest son, Nasir-ud-din Mahmud, governor in 1226.† The latter died in 1229, after having made a great name in the province. He crushed the Bhars, who had risen in rebellion and had put to death, it is said, 120,000 Musalmans.‡ He was apparently succeeded by his brother, Malik Ghias-ud-din Muhammad, who raised a rebellion in Oudh against his elder brother, Rukn-ud-din, the successor of Altamsh.§ During the reign of Rizia, however, the governor was Nasir-ud-din Tabashi Muizzi, who brought his forces to Dehli to aid his sovereign against her rebellious nobles.‖ In 1242 the province was in the charge of Qamar-ud-din Kiran, one of the patrons of Minhaj-us Saraj, the author of the *Tabakat-i-Nasiri*.¶ The duration of his rule is unknown, but in 1255 Oudh was given to the king's mother, Malika-i-Jahan, and her husband, Katlagh Khan, and on this appointment Taj-ud-din Sanjar was transferred to Bahraich.** Katlagh Khan was disliked by the king and was soon ordered to Bahraich; he refused to obey, and on the arrival of the royal army under Balban retreated to Kalinjar. The government at Ajodhya then passed to Arslan Khan, who in 1259 meditated revolt, but his designs were again frustrated by Balban, who procured his pardon.†† He was, however, removed to Karra, and his successor was Malik Amin Khan Aitagin, who held Oudh for twenty years, as in 1279 he was sent against the rebel Taghril of Lakhnauti.‡‡ He was defeated, and for his failure was hanged over the gate of Ajodhya. Balban then marched to Oudh in person and collected there an immense army and a fleet of boats on the Ghagra for the expedition to Bengal. Balban died in 1286 and left his son, Bughra Khan, in possession of Bengal, while Dehli was held by the latter's son, Kaiqubad. It was at Ajodhya that the famous meeting occurred between father and son, which led to a reconciliation and a partition

* E. H. I., II, 315.
† *ibid*, II, 319, 324, 328.
‡ *ibid*, II, 329.
§ *ibid*, II, 331.
‖ *ibid*, II, [illegible]
¶ *ibid*, II, [illegible]
** *ibid*, II, 354.
†† *ibid*, II, 380.
‡‡ *ibid*, III, 114.

of the country between the two rulers. After this, Oudh was given to Khan Jahan who remained there for two years. In 1289, when Jalal-ud-din ascended the throne, Malik Ali, a dependant of Balban, was governor of Oudh, and not unnaturally espoused the cause of Chhaju, Balban's nephew, who assumed the royal title in Karra. The Khiljis, however, prevailed and Ali was captured, but released by the clemency of Jalal-ud-din. Oudh was given shortly afterwards to Ala-ud-din, who requited his uncle's kindness by murdering him at Karra. When established at Dehli he gave Oudh with Karra to Malik Ala-ul-Mulk, the uncle of the historian, Zia-ud-din Barni.* This man did not hold office for long, it would seem, as soon afterwards he was kotwal of Dehli.

he ighlaq nasty.

For some years nothing is heard of Oudh or Ajodhya, but the province was considered of much importance by the sovereigns of the Tughlaq dynasty. In 1321 Malik Tigin was ruler of Oudh, and was murdered by the Hindus, after having joined in the revolt against Ghias-ud-din Tughlaq.† He was succeeded by Ain-ul-Mulk, who ruled the province wisely for many years together with Zafarabad to the east.‡ About 1343 he was transferred to Daulatabad, and thereupon raised a revolt against Muhammad Tughlaq. He was defeated near Bangarmau in Unao, and was taken prisoner, but was forgiven and restored. Firoz Shah, the next sovereign, is said to have visited Oudh in the course of his expeditions to Bengal, his itinerary in the first of these is doubtful but he certainly stayed here during the second, and it was on this occasion that he founded Jaunpur.§ It is not known who was governor of Oudh at this time, for Ain-ul-Mulk was transferred to the Panjab and his successor in Oudh is not mentioned. It was during this prosperous reign that the tomb of Qazi Saiyid Taj was built at Lorpur near Akbarpur, in 782H., a description of which will be found in the article on that village.

upur gdom.

In 1376 the province of Oudh was placed in the charge of Malik Hisam-ul-Mulk and Hisam-ud-din Nawa;‖ but not long afterwards, during the confusion that ensued upon the death of Firoz, the Afghan nobles endeavoured to establish independent

* E. H. I., III, 161, 171.
† Ibid, III, 233.
‡ Ibid, III, 246, 248.
§ Ibid, IV, 307.

principalities. About 1394 Khwaja-i-Jahan, the Wazir, took possession of Oudh and all the country between Bihar and Kanauj, and assumed the royal state in Jaunpur. Here he strengthened himself during the civil wars at Dehli, and in this way he established a separate kingdom which endured for many years. Oudh declined in importance, being quite overshadowed by Jaunpur, and few references are made either to the province or to its capital. The Jaunpur kingdom was overthrown by Bahlol Lodi, who gave Oudh to the celebrated Kala Pahar Farmuli.* This man held the province till his death in the reign of Ibrahim Lodi, and left his estates to his daughter, Fateh Malika, who was married to one Sheikh Mustafa, during whose lifetime the province passed under the sway of the Afghan, Sher Shah. Kala Pahar held Oudh under the sovereign of Dehli, but was subjected to the governor of Jaunpur while that place was held by Barbak. The latter was constantly in trouble with his rebellious subjects, and on one occasion Sultan Sikandar Lodi came to Jaunpur to assist his brother, and then spent a month hunting in the vicinity of Ajodhya.†

The Mughal empire.

After the defeat of Ibrahim at Panipat, the Afghan nobles assembled at Jaunpur and thither Babar sent Kamran with Baber Quli Beg in pursuit. The Afghans retired before him to Patna, and thus Oudh fell into the hands of the Mughal invaders. It was not for long, however, as in 1527 Hindal fled from his post at Jaunpur before the Afghan Sultan Mahmud.‡ Another force was sent eastwards and Jaunpur again was occupied and given in charge to Mirza Junaid. The country was retained by Babar and Humayun till the defeat of the latter by Sher Shah and his Afghans. In 1528 Babar built the mosque at Ajodhya on the traditional spot where Rama was born. Sher Shah and his successor, Islam Shah, held all Hindostan, including Oudh, but during the confusion and civil war that followed Islam Shah's death the province was apparently under the control of Muhammad Adil Shah, while Sikandar was ruler of the west, and Ibrahim was contending ineffectually with both.§ There are, however, no references to Oudh during this period.

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* E. H. I., IV, 352.
† *ibid*, IV, 461.
‡ *ibid*, V, 37.
§ *ibid*, V, 57.

Akbar's reign.

After the reconquest of Dehli by Humayun, Oudh and Jaunpur still remained in the hands of the Afghan nobles, and it was not till 1559 that Akbar sent Ali Quli Khan, Khan Zaman, eastwards. The expedition was successful; Jaunpur and Benares were occupied, and thus Ajodhya again came under the Mughal dominion.* It was in the charge of Khan Zaman, whose headquarters were at Jaunpur. In 1565 Oudh is mentioned as the jagir of Sikandar Khan, Khan-i-Alam, while Ibrahim Khan Shaibani, uncle of Khan Zaman, held Surhurpur.† These two men rebelled in concert with Khan Zaman, and the rising was subdued by Akbar in person. Khan Zaman was replaced by Munim Khan, Khan-i-Khanan, who built the town of Akbarpur and the bridge of Jaunpur. In 1566, however, Khan Zaman was pardoned and restored, but in the next year he again rebelled against his master. Ajodhya was held on his behalf by Sikandar Khan, who was there besieged in the fort by Muhammad Quli Khan Birlas, Raja Todar Mal, and others of the imperial army. He fled by river to Gorakhpur and in 1568 Oudh was given to Birlas, while Munim Khan returned to Jaunpur.‡ It is not known for how long the former remained here, but a few years later he served in the campaign in Surat, though he seems to have returned before his death in 1575.§ The next year Qazi Nizam Ghazi Khan Badakhshi was given Ajodhya as *tuyul*, and there he died in 1585. He does not seem, however, to have been governor, for in 1580 Wazir Khan of Herat is mentioned as being in charge of Oudh, and after him came Masum Khan Farankhudi in 1581, after his transfer from Jaunpur.‖ This man rebelled soon afterwards, and was joined by Arab Bahadur, Niabat Khan and other nobles. Shahbaz Khan, governor of Bihar, was sent to reduce him and a fight occurred at Sultanpur, Shahbaz being forced to retire on Jaunpur. There he turned and pursued Masum to within seven miles of Ajodhya, where he routed the insurgents, whose leader fled to Bahraich.¶ The next reference occurs in 1586, when joint governors, Qasim Ali Khan and Fateh Khan Tughlaq, were appointed to Oudh: the

* E. H. I., V, 260
† *ibid*, V, 296
‡ *ibid*, V, 294
§ *ibid*, V, 385.
‖ *Ain-i-Akbari*, I, 354, 444
¶ [illegible]

arrangement did not last long, as the former left in 1591, and Fateh Khan remained in single possession.

The appointment seems to have been one of considerable importance in the early part of the reign, owing, no doubt, to its proximity to the chief seat of Afghan disaffection; but as Akbar's power became consolidated, the references to Oudh become fewer and no mention of the town or province occurs in the histories of the last few years of his reign. Ajodhya was a mint town, as also was Akbarpur-Tanda, the latter name appearing on *dams* of several years.

Akbar's administration.

In the days of Akbar the present district of Fyzabad formed part of two *subahs* or provinces and two *sarkars* or divisions. The western half lay in the *subah* and *sarkar* of Oudh, the headquarters of which were at Ajodhya, and the rest in the *sarkar* of Jaunpur in the province of Allahabad. Of the twenty-one mahals which composed the *sarkar* of Oudh the whole of six and part of one other lay within the confines of the present district, which also includes within its limits five of the forty-one mahals of Jaunpur. It should be constantly borne in mind, however, that all the parganas have been since considerably changed, especially in 1869.

Sarkar Oudh.

The city of Oudh, with its suburban districts, known as Oudh *ba* Haveli, formed two mahals generally corresponding to the present pargana of Haveli Oudh. It had a cultivated area of 38,650 *bighas*, assessed at 2,008,3[illegible] *dams* and held by Brahmans and Kurmis. The military contingent was small, consisting of five horsemen and 300 infantry. Pachhimrath was known by its present name, and was then as now a large mahal, with 289,085 *bighas* of cultivation and a revenue of 1,247,[illegible] *dams*. The landowners were Bachgotis and Gahlots, and they furnished fifty horse and 500 foot. Mangalsi also was known by its modern appellation, but appears to have been somewhat larger than the existing pargana, as it possibly included a small portion of Khandansa, of which there is no mention in the *Ain-i-Akbari*, the rest having been comprised in Rudauli of the Bara Banki district. The mahal of Mangalsi paid a revenue of 1,360,753 *dams*, assessed on [illegible]16,101 *bighas* of cultivation. It was owned by Sombansis, and the local levies consisted of

twenty horse and 1,000 infantry. The pargana of Amsin was known as Sarwa Pali, a name which was retained till 1743, when the Raja of Hasanpur built the fort at Amsin and moved the headquarters thither. It was held by Bachgotis, as for long afterwards, and they supplied 1,000 infantry; the revenue was 1,210,335 *dams* and the cultivated area 58,170 *bighas*. Lastly, there was the small and obscure mahal of Naipur, which is said to be the old name of Iltifatganj. If this is correct, it comprised the north-west corner of Tanda. The total cultivation was only 5,997 *bighas*, the revenue 308,788 *dams*, and the military force 500 infantry. Unfortunately the zamindars are described as of "various castes," a term which affords no clue for the identification of the name Iltifatganj gave its name to a pargana at annexation, and as we are told that Khwaja Iltifat Ali Khan, the founder of the place, was given the pargana in jagir by Safdar Jang, it may be fairly assumed that the tract in question was the old Naipur mahal of Akbar's day.

Sarkar Jaunpur.

The reconstruction of the *sarkar* of Jaunpur is a matter of little difficulty, at any rate so far as the mahals in this district are concerned. The rest of pargana Tanda was known as Khaspur Tanda, a name which was preserved till annexation. It had a cultivated area of 17,365 *bighas*, paying a revenue of 986,953 *dams* and was held by Kayasths, who supplied ten horse and 300 infantry. Akbarpur was then called Sinjhauli, the present capital having been only founded in the time of Akbar; the cultivated area was 16,815 *bighas*, the revenue 2,938,209 *dams*, the military contingent fifty horse and a hundred foot, and the zamindars Saiyids, Rajputs and Brahmans. Majhaura has undergone no change in name, though the area has been largely altered. It had then only 6,417 *bighas* of cultivation, with a revenue of 120,164 *dams*; it was owned by Bachgotis and Brahmans, who contributed 200 infantry. Surhurpur is roughly the same as in Akbar's day, save that in the middle of the eighteenth century a small portion was taken by the Saiyids and included in the new pargana of Mahul. It had in Akbar's day 18,851 *bighas* of cultivation, paying 1,164,095 *dams*; it was owned by Rajputs, who contributed ten horsemen and twenty (probably two hundred) infantry. Pargana Birhar was then

styled Chandipur Birhar, and was held by Musalmans and Brahmans, although the former did not long retain their supremacy against the Palwars. The revenue was 1,467,205 *dams*, assessed on 22,826 *bighas* of cultivation, and the local levies numbered twenty horse and 400 foot.

The revenue.

It is not very easy to establish a comparison between the present condition of the district and that of Akbar's day by reason of the changes in the fiscal sub-divisions. Omitting Khandansa, however, and including the lost portion of Surhurpur it appears that roughly 387,860 acres were under cultivation, or about 55 per cent. of the present area under tillage, while the revenue was Rs. 4,02,800, excluding Rs. 22,212 assigned as *suyurghal* for religious and other purposes. This gives an average incidence of Re. 1·09 per acre of cultivation, or slightly more than half the present rate, whereas it is probable that the purchasing power of the rupee was then about five times as great as now, judging from the recorded values of the various food grains at that period. The revenue demand was consequently far in excess of that at present imposed, while the returns show that the district was then in a comparatively low stage of development.

The later Mughals.

It is somewhat significant that there is practically no reference to Ajodhya or the district in the chronicles of Akbar's successors. The old arrangements were maintained and Ajodhya continued to be the headquarters of the province, although Lucknow was rapidly rising in importance; but the command had ceased to play a prominent part in the imperial administration owing no doubt to the complete pacification of Bihar. Apparently there was no large garrison at the capital, and this fact would seem to account for a decided change in the history of the district. With the waning power of the central authority the local chieftains rose to a position to which they had never attained before, and at any rate from the death of Aurangzeb, if not earlier, the various heads of the great clans began to enlarge their estates, absorbing those of their weaker neighbours, and to establish a number of well-defined principalities.

The local Rajas.

No such estates were likely to come into being in the immediate vicinity of the capital, for the local governors would not tolerate the existence of powerful neighbours; but in the

more remote tracts there was no such restraining influence, and there the same thing happened as in other parts of Oudh. Among the first to follow the new movement were the Bachgotis and their kinsmen, the Rajkumars: their estates lay chiefly to the south, in what is now Sultanpur. Foremost among them was the Musalman Raja of Hasanpur, long recognised as the premier nobleman in Oudh; while the chieftains of Kurwar, Dera, and Meopur soon followed his example. In the west the Bhale Sultans were rapidly becoming a powerful force, and in the east the Palwars of Birhar were the undisputed masters of a large tract of country. The Saiyids of Pirpur and elsewhere and the Shaikhs of Samanpur also were gradually attaining a position which enabled them in the course of time to imitate successfully the example set by their Hindu neighbours.

Saadat Khan. This process went on unchecked till the days of Saadat Khan, the Nawab Wazir, who founded the Oudh dynasty. He found himself face to face with a body of already powerful chieftains, to whose repression he at once devoted himself; but his time was chiefly taken up with wars in other parts of the empire, and in Oudh he had but little opportunity of dealing with any but the most prominent and refractory, such as the Bais of Baiswara, the Kanhpurias of Tiloi, and the Sombansis of Partabgarh. With the appointment of Saadat Khan to Oudh, the capital of Ajodhya assumed a position of fresh importance as the seat of a new dynasty. He built the Qila Mubarak at Lachhmanghat, but the headquarters of government were afterwards transferred to the new city of Fyzabad, which had its origin in the unpretentious bungalow or shooting-box of Saadat Khan.

Fyzabad. The history of Fyzabad from the days of Saadat Khan to the death of the Bahu Begam is fully told in the *Farah Bakhsh* of Muhammad Faiz Bakhsh, translated under the name of "Memoirs of Fyzabad" by Dr. Hoey.* A brief abstract of this narrative is given in the separate article on Fyzabad city, and requires no repetition. The history of the city forms but a small part of the history of the district, and the latter is mainly the story of the great taluqdari houses, already told in dealing with the various estates in Chapter III. Fyzabad itself was a royal

* Memoirs of Delhi and Faizabad, Vol. II, by W. Hoey, Allahabad, 1889.

domain, and therefore under direct management. The local authorities had nothing to do with the rest of the district, at any rate after the time of Asaf-ud-daula, who substituted for the old arrangements of Akbar's day a new system, whereby the province was divided into *nizamats* and *chaklas*, corresponding in some degree to the divisions and districts of the present time.

The Nawabs.

It was shortly after the defeat of the Barha Saiyids by Muhammad Shah in 1720 that Saadat Khan acquired the province of Oudh in addition to Agra. He was succeeded by Abul Mansur Khan, his nephew, better known as Safdar Jang, who built the city of Fyzabad and died in 1754. His son, Shuja-ud-daula, was more intimately connected with Fyzabad than any other of his race, as he made the place his permanent headquarters after his defeat at Buxar in 1764. At his death, in 1775, the city was at its zenith of prosperity. The next Nawab Wazir, Asaf-ud-daula, left it for Lucknow, and Fyzabad remained in charge of the Bahu Begam till her death in 1815; thenceforward the place declined, assuming a position of secondary importance during the reign of Saadat Ali Khan and his royal successors.

The Nazims of Sultanpur.

From the institution of the administrative reforms of Asaf-ud-daula, the history of the district centres on the nazims of Sultanpur, whose jurisdiction embraced all the present district with the exception of the royal *jagirs* of Fyzabad and Tanda. The first nazim of Sultanpur was Mirza Satar Beg in 1793, but he only ruled for a few months and was succeeded by Raja Sital Parshad Tirbedi, whose stern hand in this district and afterwards in Khairabad rendered him one of the most hated of Oudh officials. In 1801 Raja Niwaz Sah succeeded to the post; but after a year he gave place to Mirza Jani, who ruled from 1803 to 1805, and was followed by Raja Jugal Kishore. In 1808 Niwaz Sah returned to the district and stayed for two years, and then came Fazl Ali Khan and Mir Khuda Bakhsh for one year apiece. In 1812 the charge of Sultanpur was entrusted to Mir Ghulam Husain who remained till 1823, save for an interval of two years from 1815, when Ikram Muhammad Khan was nazim. From 1824 to 1827 Taj-ud-din Husain Khan held the district, and then came the famous Raja Darshan Singh, who laid the foundations of the vast Ajodhya estate during his six

years tenure of office. In 1835 Mahdi Khan, and in the next year Mirza Abdullah Beg, were nazims; they were followed in 1837 by Qutb-ud-din Husain Khan, and in 1838 by Darshan Singh again for a single year. Between 1840 and 1845 there were no fewer than eight nazims, including Taj-ud-din and Qutb-ud-din, who returned for brief periods, and Inchha Singh, another of the Sakaldipis, who held Sultanpur from 1843 to 1845. At the end of the latter year came Man Singh, the most conspicuous figure in the recent history of Fyzabad; he was only in power here for two years, but he employed his time to advantage. In 1848 he was succeeded by Wajid Ali Khan, and lastly, in 1850, came Agha Ali Khan, who held office till annexation. Many of these persons occupy a position of prominence in the history of Fyzabad, more especially in relation to the formation of the taluqas and the absorption of the independent communities, either on behalf of themselves or of the local chieftains.

Chakladars.

The number of chakladars and the extent of their jurisdiction varied according to circumstances. Ordinarily there was one chakladar of Aldemau, which included Akbarpur, Birhar, Tanda and Surhurpur, and one of Pachhimrath, whose charge comprised most of the rest of the district. Each pargana was held by a faujdar, associated with whom were a diwan, qanungo, and other subordinate officials.

The administration.

That the exponents of this system did no better in Fyzabad than elsewhere in Oudh is evident from the account of the manner in which the taluqas were formed, from the narrative of Sir William Sleeman, and from the state of the district at annexation. The total absence of justice or security is illustrated by the extraordinary number of forts in the district and by the accounts of contemporaneous writers. Saadat Ali Khan, indeed, held the zamindars responsible for misdeeds occurring within the limits of their estates, but from his death onwards the government officials paid attention to nothing but finance. "Nothing is said about a murder or robbery; and consequently crime of all kinds has become more frequent, especially in the smaller towns and villages. Gang robbery of both houses and travellers, by bands of 200 and 300 men, has become very

common. In most parts of Oudh disputes about land, and murders thence originating, are of very frequent occurrence: feuds are thus kept up, and all opportunities of vengeance laid hold of. No traveller goes unarmed."* Dr. Butter goes on to relate individual instances of unpunished crime, notably the raid on Tanda in 1834 by the Rajkumar chieftain, Fateh Bahadur, who overthrew the garrison, carried off the principal inhabitants, and extorted from them a large ransom.

The taluqas.

General Sleeman in his journal deals chiefly with the taluqdars and the manner in which they put together their estates. He travelled in company with Raja Bakhtawar Singh, of the Sakaldipi family, but this did not conceal from his view the behaviour of Darshan Singh, Man Singh, and other relatives of the Raja. The nazim, Agha Ali Khan, was then almost powerless; his authority was despised by the taluqdars, many of whom paid no revenue, defied the government, and had recourse to plunder in order to maintain their levies.† He tells the story of the Maniarpur, Khapradih and Sihipur estates, and also of Man Singh and his predecessors, and gives several instances of the manner in which the smaller estates were forcibly seized by the taluqdars. Had he visited the east of the district, he would doubtless have had much to say concerning the Palwars, who at all times were second to none in their lawlessness and brigandage. Things were no better in the west, owing to the incursions of the many Bahrelia robbers from Surajpur in Bara Banki, and the exploits of the notorious chaprasi, Jagannath, of Khandansa, and of the equally troublesome Musalmans of [illegible].‡

The general insecurity.

Some idea as to the state of the district may be obtained from a report written in September 1858, on the number of forts in Fyzabad. Every petty zamindar had his own entrenched stronghold, generally surrounded by a ditch and fence of bamboos, in order to enable him to resist the attacks of his avaricious neighbours and the Government officials. Without a fort no one considered his life or property in the least secure. Mr. Forbes writes: "When I state that there are registered 19[illegible] forts in Fyzabad, and

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* Butter's *Topography and Statistics of Southern Oudh*, p 105, Calcutta, 1839.

† *Tour in Oude*, I, pp 137—171.

‡ *Ibid*, II, 259.

that I believe that will be found to be under the mark, some idea may be formed of the matter. Slightly sprinkle the map with a pepper-castor, and their positions may be said to be marked." The chief strongholds he enumerates were Shahganj, Ghatampur. Khapradih, Sultanpur, Makrahi, Sultangarh near Akbarpur, and Madangarh between Akbarpur and Majhaura. Most of Oudh was in the same state of chronic warfare; but Fyzabad appears to have been in almost as bad a condition as any district. Man Singh indeed kept his own vast property quiet, but even he was encroaching on his neighbours, swallowing up the small proprietors and intriguing against the latter, especially the owners of Khapradih and Dera. In the east the Palwars were notorious for their lawlessness, constantly raiding each other and their neighbours, and always resisting the revenue authorities, while the Rajkumars and Bachgotis were little better.

Annexation. In February, 1856 Oudh was annexed by the British Government and Fyzabad was made the headquarters of a district and division, the former extending as far south as the Gumti and including the Baraunsa and Aldemau parganas now in Sultanpur. The first Commissioner was Colonel P. Goldney, under whom were Mr. W. A. Forbes as deputy commissioner, with Captain J. Reid and Mr. E. O. Bradford as assistants. Tahsils and police-stations were established, the few existing roads were improved and new lines surveyed, and the summary settlement of the land revenue, of which the records still exist, was undertaken by the district officers under the superintendence of the Commissioner.

The mutiny. The work of organization was for a time suspended on account of the mutiny, the history of which, so far as this district is concerned, is of considerable interest and may be briefly narrated. The garrison of Fyzabad at the end of May, 1857, consisted of a large force of native troops, comprising the 22nd Bengal Infantry under Colonel Lennox; the 6th Oudh Irregular Infantry, commanded by Lieutenant-Colonel O'Brien, a squadron of the 15th Irregular Cavalry; a battery of horse artillery under Major Mills, and a company of the 7th Bengal Artillery. The European officers were under no delusions as to the probability of the outbreak, and preparations were made in May to organize a

scheme of defence by collecting stores and fortifying the house of Captain Thurburn, the assistant commissioner. It was expected that the zamindars and pensioners would lend their assistance, and this belief was encouraged by the offers of an asylum on the part of Raja Man Singh, Thakurain Raghunath Kunwar, Mir Baqar Husain, and Nadir Shah, all of whom spoke of the mutiny as a certainty. A similar offer was made by the Mahants of the Hanuman Garhi, who from the first exerted themselves to keep the troops steady. But it was soon found that the assistance of the zamindars was not to be relied upon, for they were quite unfit, however well disposed, to resist disciplined troops with guns. The idea of a defence was consequently abandoned and in view of the obviously perturbed spirit among the soldiers Colonel Goldney, the Commissioner, proposed on the 5th of June to send the women and children to Lucknow. This, too, proved impossible owing to the disturbed state of the Daryabad district. Recourse was then had to Raja Man Singh, who was actually in confinement at Fyzabad for arrears of revenue. He had at first agreed to shelter the family of Captain Alexander, and was then induced by the latter to receive all the women and children. He was released, and arrangements were made to send the civil officers' families to Shahganj. This was done on the 7th of June; but the wives of the regimental officers refused to leave the station, not only distrusting Man Singh but considering that their departure would arouse suspicion among the troops. The wives of the staff sergeants and their families, however, followed to Shahganj on the 8th.

Outbreak in Fyzabad.

The district was now full of emissaries from Azamgarh, Jaunpur and Benares, whose emissaries reached the lines at midday on the 8th of June, the result being that troops broke out into open mutiny that evening. Their officers were protected by the better disposed, who gave them money and procured them four boats in which they set off down the Ghagra. Twelve miles down at Begamganj, the fugitives were fired on by men of the 17th Regiment from Azamgarh, and shortly afterwards they were attacked by armed men in boats. Some attempted to escape across country, but were all pursued and eventually killed in the Basti district with the exception of Sergeant Busher of the

Artillery, who reached Captainganj. One boat, however, containing Colonel O'Brien and four officers, was more fortunate. They stopped at Ajodhya, where they hired a larger boat and native rowers, and in this manner passed by unsuspected and eventually arrived at Dinapur. Thus of the twenty-two persons who originally tried to escape by river only six reached their destination in safety. Colonel Lennox with his wife and daughter had remained behind and did not start till some hours later. On meeting some of the 17th they abandoned their boat and made their way across country to Captainganj and thence to Gorakhpur. A sixth boat with three officers and two ladies of the 22nd was also eventually brought in safety to Gopalpur; they had undergone great hardships and privations, and had been plundered and maltreated on their way down the river.

The civil officers.

There now remained only Captain Reid and the other civil officers in Fyzabad, and these could do nothing but fly. The mutineers had plundered the treasury to the extent of some Rs. 2,20,000, and then had opened the jail, one of the prisoners released being the famous Sikandar Shah, better known as the Fyzabad Maulvi. They then marched down upon the city and the officers rode away ostensibly to Shahganj. When out of sight they turned off to Gaura, where they took refuge with some friendly zamindars, and thence on the 10th of June to Shahganj. Man Singh declined to be responsible for the safety of the party, and the next day the whole of the refugees, thirty-eight persons in all, set off for a ghat on the river some eight miles below Fyzabad. One carriage containing nine persons broke down, and the occupants were compelled to return to the fort. The others after many narrow escapes reached Gopalpur on the 21st of June, and were sheltered by the loyal Raja of that place and ultimately sent on to Dinapur. Those left at Shahganj were afterwards conveyed by Man Singh to Gorakhpur, as also was Mrs. Mills with her two children, who had attempted at first to conceal herself in Fyzabad, and then had gone on foot across the Ghagra into the Basti district, where she was rescued by Man Singh.

Man Singh.

All authority ceased with the outbreak of the mutiny, and while the rebel troops held sway in the city, the local chieftains and taluqdars found themselves in a state of practical independence.

This was especially the case with Man Singh, who forthwith recovered his lost possessions and resumed his former position of importance. His attitude was somewhat doubtful and his *rôle* that of a trimmer; he kept in communication with both sides, constantly reminding the British of his valuable services rendered, while at the same time, when no hope appeared of the arrival of a British force along the Ghagra, he sent a battery and other troops to aid in the siege of Lucknow. His abetment of the rebel cause was, as he pointed out, necessary for his own preservation; but though making this profession to the British, he actively took measures to ensure his position in case the rebels should be ultimately victorious. It must be admitted, however, that his initial and ultimate adhesion to the Government resulted, in the first case, in the saving of many lives, and latterly in the rapid restoration of order.

The other taluqdars.

The other taluqdars, though primarily concerned with their own interests, almost without exception espoused the cause of the rebels. This was notably the case with the Palwars of Birhar, the Bachgotis of Hasanpur and elsewhere, Ram Sarup of Khapradih, Tafazzul Husain of Samanpur, and the Bhale Sultans. The only exception was Raja Rustam Sah, the Rajkumar chieftain of Dera, who throughout the mutiny exhibited the most courageous loyalty. The non-taluqdari communities generally joined actively in the rebellion; notably the Chauhans, whose stronghold was the fort of Gharampur near Baragaon. The old Nawabi arrangements were restored, Fyzabad was placed under a Musalman governor, and Mahdi Ali Khan was made nazim of Sultanpur. The Palwars returned to their old habits of plunder and aggression from the first. At Naurahni the Fyzabad fugitives were stopped and robbed by Babu Udit Narain Singh, the eldest son of Mahip Narain of Chandipur, for which he afterwards was punished with imprisonment. Further down the river at Chahora they were again stopped by Madho Parshad Singh of Haswar; but here they fared better, as he entertained them with some show of hospitality for three days and then despatched them under an escort provided by Man Singh. Soon afterwards, however, Madho Parshad took up arms against the British and in July marched against Azamgarh. He was met at Barauli by

of the Gumti under a heavy fire. Fyzabad was still held by our troops, and on the 11th of October Sir Hope Grant, acting on the report of Mr. Forbes regarding the forts of the district, marched thither from Lucknow and proceeded towards Tanda, in order to beat up several large parties of rebels who were endeavouring to break out to the south. One detachment under Colonel Kelly was co-operating with him from Azamgarh, and a small column had also been sent from Sultanpur to Jalalpur under Major Raikes. The latter came upon some 4,000 rebels in the act of crossing the Tons, and after driving them back into a jungle nearly succeeded in surrounding them, when they broke and fled, leaving two elephants and two guns. Their chief, Faizul Ali, narrowly escaped capture. Grant returned on the 23rd of October to Sultanpur, and was operating in that district till the combined move on Baiswara, which opened Lord Clyde's winter campaign. Colonel Kelly was left in charge of Fyzabad and was made responsible for the district between Tanda and Sultanpur.

nal era- ms.

After Beni Madho's escape from his fortress of Shankarpur, his troops were driven northwards through the west of this district over the Ghagra. Sir Hope Grant followed in pursuit and reached Fyzabad, where 1,300 men were collected under Colonel Taylor. The enemy were in force beyond the Ghagra and the crossing was effected by a bridge constructed under long-range fire by Captain Nicholson, R.E. On the 27th of November the force made the passage of the river and drove the rebels headlong into Gonda. With the advent of Lord Clyde and his march to Colonelganj and Bahraich, the campaign in this district closed and the rebellion came to an end. Civil administration was rapidly restored, and nothing further occurred to disturb the peace of the district. Attempts were made to replace confusion by some show of order at a very early date, as there is an extant order of Mr. Forbes, the deputy commissioner, written from Dera, where he was with the loyal Raja, Rustam Sah, on the 8th of June, 1858. By the end of August all the officials were reinstated in Fyzabad. The landowners all submitted quietly, and no extensive confiscations of property were here made in striking contrast to the districts beyond the Ghagra. The Palwars held out to the last moment; but the only one to incur

punishment was Udit Narain Singh, as mentioned above. The importance of Fyzabad as a station was increased by the location there of a strong European garrison, which was at an early date reduced to its present constitution of a brigade of all arms.

Subsequent history.

Since the mutiny the history of Fyzabad has been generally uneventful. The district has occasionally suffered from scarcity and floods, while the only other occurrences deserving mention are the settlements of the land revenue, the spread of education, the development of communications and trade, and other matters connected with the general administration, to which reference has already been made in the preceding chapters.

GAZETTEER

OF

FYZABAD.

DIRECTORY.

GAZETTEER

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FYZABAD.

DIRECTORY.

CONTENTS.

AHRAULI, *Pargana* MAJHAURA, *Tahsil* AKBARPUR.

A small village lying in latitude 26° 31′ north and longitude 82° 35′ east, on the west side of the road from Fyzabad to Akbarpur and Jaunpur, at a distance of about two miles west of the Katahri station on the Oudh and Rohilkhand loop line, five miles south-east of Goshainganj, and some nine miles north-west from Akbarpur. To the south of the village runs the Marha river. The place is merely of importance as containing a police-station, a cattle-pound, and a small bazar in which markets are held twice a week. The population at the last census numbered but 233 inhabitants, the majority of whom were Brahmans. Ahrauli has a total area of 182 acres and is assessed to a revenue of Rs. 75. The village lands are divided into three portions, two of which are held by the Saiyid taluqdars of Pirpur and the third by a resident Rajput.

AJODHYA, *Pargana* HAVELI OUDH, *Tahsil* FYZABAD.

The ancient city of Ajodhya stands on the right bank of the Ghagra, or Sarju as it is called within the sacred precincts, in latitude 26° 48′ north and longitude 82° 13′ east, at a distance of some four miles north-east from the city of Fyzabad, with which it is connected by a metalled road. Parallel to the latter runs the branch line of railway to Ajodhya ghat on the river bank, leaving the main line at Ranupali. The Ajodhya station lies about a mile and a half to the south of the town, to which it has access by a metalled road A similar road runs south from the centre of the town to join the Jaunpur road at Darshannagar. Besides these there are several other branch and cross roads giving access to all parts of the place. The river is crossed by a bridge of boats at Ajodhyaghat, leased to the Bengal and North-Western Railway; in the rains its place is taken by a ferry steamer.

Ajodhya is united with Fyzabad to form a single municipality, and the details of its administration will be found in the article on the district headquarters. The first enumeration of its inhabitants took place at the Oudh census of 1869, and it then contained a population of 9,949 souls. Since that time the place has rapidly increased in size. By 1881 the total had risen to 11,643, but has since almost doubled. There are no figures extant to show the number of inhabitants in 1891, as the town was already merged in the Fyzabad municipality; but at the last census of 1901 it contained 21,584 souls, exclusive of the large number of visitors from the district and elsewhere who had come to attend the great fair on the 2nd of March. They lived in 6,471 houses, of which 2,920 were of brick or of masonry. Watch and ward is maintained by a force of 40 municipal police, located in four *chaukis*. There is also a regular police-station, a post and telegraph office, a cattle-pound, and a number of schools. These include a vernacular middle school under the district board, and ten Sanskrit *patshalas* under private management, several of them maintained by the temple foundations. There is also a first class hospital given to the town by Rai Sri Ram Bahadur of Rasulpur and called by his name.

Ajodhya is undoubtedly a place of immense antiquity, but its early history is very obscure. The city is intimately connected with the mass of legend referring to Ram Chandra and the Solar race, and was certainly the capital of several reigning dynasties. What is known for certain of its history in ancient times has already been recorded in the opening pages of Chapter V. From the seventh century A D. for a long period the place appears to have been almost deserted, though it rose again in importance under the Musalmans, who made it the seat of government for a large province. That it was still regarded as a holy spot by the Hindus is clear from the fact of its desecration by Babar and Aurangzeb, but it would appear that the presence of a Muhammadan governor and his court kept the Hindu shrines continually in the background. Ajodhya was a mint-town of Akbar and also of Muhammad Shah, some *dams* of the latter being inscribed "Akhtarnagar Awadh." It is not clear when Ajodhya first began to assume its present proportions: the change

presumably occurred when the capital was removed to the new city of Fyzabad and the Qila Mubarak or fort of Saadat Khan near Lachhmanghat was abandoned for his country residence at the "Bangla." With the departure of the court the Hindus were left to themselves, and numerous temples and monasteries sprang into existence. Probably the rise in importance was in some degree due to the growing popularity of the Ramayan of Tulsi Das. The progress has been even more rapid since annexation; but before the middle of the nineteenth century Ajodhya was regarded as a great and even dangerous stronghold of Hinduism, as the constant fights between the rival creeds and the alarm they occasioned in court circles bear witness. This development was not due to any particular person. The great family of Sakaldipi Brahmans, whose representative bears the recent title of Maharaja of Ajodhya, had but little to do with the place, and the fine palace of the Maharaja in the east of the city and its adjoining temples are of very recent origin.

Ajodhya is pre-eminently a city of temples, and apart from these there are but few points of interest in the place. Not all of these places of worship are connected with the Hindu religion. There are six Jain shrines which have been already mentioned in Chapter III in connection with Jainism in this district, and there are also the Musalman mosques and tombs. It is locally affirmed that at the time of the Musalman conquest there were three important Hindu shrines at Ajodhya and little else. These were the Janamasthan temple, the Swargaddwar, and the Treta-ka-Thakur, and each was successively made the object of attention of different Musalman rulers. The Janamasthan was in Ramkot and marked the birthplace of Rama. In 1528 A.D. Babar came to Ajodhya and halted here for a week. He destroyed the ancient temple and on its site built a mosque, still known as Babar's mosque. The materials of the old structure were largely employed, and many of the columns are in good preservation; they are of close-grained black stone, called by the natives *kasauti*, and carved with various devices. Their length is from seven to eight feet, and the shape square at the base, centre and capital, the rest being round or octagonal. The mosque has two inscriptions, one on the outside and the other on the pulpit; both

are in Persian and bear the date 935 Hijri. Of the authenticity of the inscriptions there can be no doubt, but no record of the visit to Ajodhya is to be found in the Musalman historians. It must have occurred about the time of his expedition to Bihar.*

This desecration of the most sacred spot in the city caused great bitterness between Hindus and Musalmans. On many occasions the feeling led to bloodshed, and in 1855 an open fight occurred, the Musalmans occupying the Janamasthan in force and thence making a desperate assault on the Hanuman Garhi. They charged up the steps of the temple, but were driven back with considerable loss. The Hindus then made a counter-attack and stormed the Janamasthan, at the gate of which seventy-five Musalmans were buried, the spot being known as the Ganj Shahidan or the martyrs' resting-place. Several of the king's regiments were present, but their orders were not to interfere. Shortly afterwards Maulvi Amir Ali of Amethi in Lucknow organized a regular expedition with the object of destroying the Hanuman Garhi; but he and his forces were stopped in the Bara Banki district.† It is said that up to this time both Hindus and Musalmans used to worship in the same building but since the mutiny an outer enclosure has been put up in front of the mosque and the Hindus, who are forbidden access to the inner yard, make their offerings on a platform which they have raised in the outer one.

The other mosques were built by Aurangzeb and are now in ruins That on the Swargaddwar replaced an ancient temple which has never been restored. The Treta-ka-Thakur marked the place where Rama performed a great sacrifice and set up images of himself and Sita. This was reproduced by the Raja of Kulu in the Punjab more than two centuries ago; it was improved by Ahalya Bai, the widow of Jaswant Rai Holkar of Indore in 1784, and the same person built the adjoining ghat. As the temple could not commemorate her name, she built another called after herself and gave an annual assignment of Rs. 231 to it, the sum being still paid by the ruler of Indore The ancient images were said to have been recovered from the river where they had been thrown by Aurangzeb, and were

* E. H. I., IV, 283. † Gazetteer of Bara Banki, p. 168.

placed in the new Treta-ka-Mandir. This temple is always closed during the day and is only opened at night on the 11th of the dark and light halves of each month, and for two or three nights on the occasion of the Ramnaumi and Katki fairs. The temple is endowed with two or three villages in Basti, purchased from the offerings made at the shrine.

Near the Mani Parbat are two tombs which are venerated as those of the patriarchs Seth and Job. They are mentioned in the *Ain-i-Akbari* as being of six and seven yards in length respectively.* They are again spoken of in the *Araish-i-Mahfil*. To these Colonel Wilford adds that of Noah, which is still shown near the police-station.† The story goes that they fell here fighting the Hindus and thus acquired the rank of martyrs; possibly there is some truth in the story, as it may be that certain Musalmans bearing these names were killed in one of the frequent religious conflicts some four centuries ago, the date which Colonel Wilford assigns to the erections. Other shrines held sacred by Musalmans include that of Shah Juran Ghori, who is said to have come with Shahab-ud-din and destroyed the Jain temple of Adinath in the Murao Tola near the Swargaddwar, giving his name to the mound on which his tomb stands; the tomb of Naurahni Khurd Makka, one of the earliest Musalman immigrants and a renowned saint, said to have been named Mir Ahmad and to have derived his cognomen from Naurahni whence he came and from the muhalla of Ajodhya in which his tomb stands; that of Khwaja Hathi, a follower of Babar, whose enshrined tomb in the Kabir Tila, one of the chief bastions of Ramkot, is still revered; and that of Makhdum Shaikh Bhikha, a western dervish, who flourished some 200 years ago and was buried to the east of the city. The shrines of Shah Saman Faraid-ras and of Shah Chup are other relics of Muhammadan antiquity of which all traditions are lost.

The only remaining institutions of Musalman origin are the Hayat Bakhsh and the Farhat Bakhsh, formerly royal gardens, which have now passed into Hindu hands. The former was assigned to Pandit Uma Datt by the British Government, and the latter is partly owned by the Raja of Jaipur and partly by the

* *Ain-i-Akbari* II, 171. † *Asiatic Researches*, 1799, VI, 12

Digambari faqirs to whom it was made over in part compensation for the Guptar Park in cantonments.

The Hindu temples are all intimately connected with the history of Ajodhya. Most of them are of comparatively recent origin, as it would appear that almost all the ancient shrines were destroyed by Aurangzeb and other Musalman zealots. The sacred places of Ajodhya are exceedingly numerous. The spot according to Hindu mythology represents the forehead of Vishnu and is the seat of learning and the chief of the seven *tiraths*. It is undoubtedly the most important centre of Vishnu worship in Oudh, if not in the whole of Upper India, and claims precedence over Muttra and Hardwar. It is only natural, therefore, that the sacred places connected with Vishnu in his various incarnations, and especially that of Ram Chandra, the best known of all, should be many in number and should extend beyond the immediate precincts of the city, even as far as Bhadarsa and Bilharghat. In 1902 a local committee was formed with the object of commemorating the coronation of His Imperial Majesty King Edward VII, and a sum of over Rs. 1,000 was collected and expended on the erection of stone pillars marking the sacred spots in Ajodhya and its neighbourhood. This work has been carried out and no fewer than 145 such stones have been erected; their ostensible purpose being to preserve the memory of the various holy spots and to serve as a guide to pilgrims and others interested in the place. A complete enumeration would be useless without some descriptive and historical account of each, and only the more important need be here mentioned.

The chief place of worship in Ajodhya is the ancient citadel of Ramkot which stood on elevated ground in the western portion of the city. The old ramparts have long disappeared, but the mound remains, and on it stand a number of large temples. Foremost among these is the Hanuman Garhi, a massive structure in the shape of a four-sided fort with circular bastions at each angle. Above this on the hill to the west stood the Janamasthan or birthplace of Rama, and close by are the Kanak Bhawan, a very fine building erected by the Rani of Tikamgarh or Orchha, the Sita Rasoi or Sita's kitchen; the Bara Asthan, the head-quarters of a fraternity called the Bara Akhara; the Ratan

Singhasan marking the place where Rama was installed after his return from exile; the Rang Mahal, Anand Bhawan, Kaushalia Bhawan or Janam Bhumi, and the temple of Amar Das, as well as many smaller temples and shrines.

From the Hanuman Garhi the main road leads north to the river, passing, the Bhur and Shisha Mahal temples on the left, and on the right those of Krishna, Uma Datt, and Tulsi Das. Along the river to the west of the road are the bathing ghats and above them a number of temples, the most important places being the Swargaddwar, the Janki Tirath, the ancient Nageshwarnath temple of Mahadeo, the Chandra Hari, Lachhmanghat or Sahasradhara, and the Lachhman Qila, on the site of the old Nawabi fort known as the Qila Mubarak East of the road along the river bank are many more temples and holy places extending as far as Ramghat, near which is a cluster of shrines of more or less importance. Mention may be made of the Sugriva kund, the Dharm Hari, the temple built by the Babu of Sursur in Muzaffarpur, the Mani Ram Chhaoni and the Maharaja's marble temple a little north of the *kotwali*.

Beyond the Maharaja's palace and the Rani Bazar to the south, in the direction of Darshannagar, is the peculiar mound known as the Mani Parbat This stands some sixty-five feet high and is undoubtedly of artificial origin, possibly representing the remains of a *Buddhist stupa. One legend, however, states that* when Hanuman was sent back from Ceylon to the Himalayas to bring thence a healing herb for Lachhman' wound, he brought with him a whole mountain in order to make certain of his errand, and a portion of this broke off and fell in Ajodhya. A second account, which is the locally accepted tradition, states that the mound was made by Rama's labourers who when returning home in the evening, cleaned their baskets at this spot hence the name Orajhar or basket shakings. To the south-east of Ramkot are two smaller mounds, one of which is known as the Sugriva Parbat; and these, too, were supposed by General Cunningham to be of Buddhist origin.*

Of the 145 sacred places only 83 are within the limits of the town of Ajodhya, the rest being for the most part in its immediate

* A. S. N I, I, 293 317.

neighbourhood to the south. The westernmost is the Guptahari temple in the Guptar Park in the Fyzabad cantonments. Others of some importance are the Bharatkund near Bhadarsa, Billuhari or Bilharghat near Jalaluddinnagar, and several tanks or river pools, such as the Surajkund, Ramkund, Bibhikhankund and Nirmalikund. All these places are objects of pilgrimage, and the whole number is included in the *parikrama* or circumambulation of Ajodhya.

Many of the Ajodhya temples have endowments in the shape of *muafi* and other lands, in some cases of considerable value. Some of these have been mentioned in Chapter III in connection with the religious orders, while others are the Bara Asthan, with lands in this district and elsewhere; the temple of Mahant Bhagwan Das Achari, which owns some revenue-free villages in Basti; the Jankighat temple, which owns several villages, either *muafi* or acquired by purchase; and the Maharaja of Balrampur's temple, which is endowed by that taluqdar.

The chief fairs and religious gatherings that take place at Ajodhya have been already mentioned in Chapter II. The three chief are the Ramnaumi, the Jhula or swinging fair in Sawan, and the Kartiki Puranmashi. Besides these there are many small regular fairs and the occasional Gobind Duadashi. Every Tuesday considerable numbers of pilgrims visit the Hanuman Garhi. Much still remains to be done at Ajodhya in the way of opening out broad pilgrim routes through the town, completing the river front with proper ghats and passage ways, and removing useless ruins of petty buildings. The creation of a public park too, would be a great improvement.

One of the most recent works carried out in Ajodhya is the memorial to Her late Imperial Majesty the Queen-Empress Victoria. This stands in the heart of the town, alongside the main road. It consists of a statue erected on a marble platform and covered by a canopy of the same material: it is surrounded by a small garden.

The history of the city of Ajodhya and of the sacred places within its limits is narrated in the *Ajodhya Mahatma*, an ancient work which has been recently translated into English.* The

* J. A. S. B., 1875, p. 130.

lands of Ajodhya are mainly *nazul* property and are included in the villages of Awadh, Ramkot and Bagh Bijesi; a number of plots are held in under-proprietary right, and three small areas have been decreed to zamindars on the strength of old Nawabi grants. There are no *nazul* buildings in the place. The *nazul* office has always taken the income from the bathing fairs, derived from dues paid by booth-keepers, barbers, and owners of bathing stations or *chaukis*. Those *chaukis* on the masonry ghat belonging to the Gangaputras have never been taxed, nor have those assigned to the Gangaputras of Guptarghat in 1866, when they were moved from the cantonment to Ajodhya. All other *chaukis*, as well as sites for booths, are now put up to auction—a system instituted in 1865. The money so derived is made over by the *nazul* office to the municipal board.

AKBARPUR, *Pargana and Tahsil* AKBARPUR.

The capital of the pargana and tahsil is a considerable town lying in latitude 26° 26′ north and longitude 82° 32′ east, at a distance of 36 miles by road from Fyzabad and twelve miles from Tanda. The loop line of the Oudh and Rohilkhand Railway passes close to the town on the north and east, the station being a short distance from the main site. Akbarpur is built on the left bank of the Tons, which is crossed by an old masonry bridge and, a mile farther down, by the railway. Through the town runs the main road from Fyzabad to Jaunpur, from which a metalled branch leads past the station to Tanda, two unmetalled roads take off from the latter, one running to Jalalganj and the other to Baskhari, Ramnagar and Kichhaucha. North-west from the town runs a road to Amsin and Garhauran. To the south beyond the river lies Shahzadpur, which is separately mentioned. Roads run from this place to Jalalpur, Musafirkhana, and Dostpur in the Sultanpur district.

Akbarpur was founded in the days of Akbar by Muhammad Mohsin, who was in charge of the old pargana of Singhaul. He built a fort on the high left bank of the Tons, taking land for the purpose from the neighbouring villages. It is said that in former days the place was covered with jungle and that one Saiyid Kamal, a holy man, resided there, was killed by robbers and

buried within the precincts of the present fort, in which his tomb is still to be seen. Muhammad Mohsin Khan also built a mosque and the bridge over the Tons. The former stands in the fort, where the tahsil buildings are now located. It bears a Persian inscription, stating that this officer constructed it during the reign of Akbar, when Munim Khan, Khan-i-Khanan, was governor of Oudh in the year 976 Hijri. The bridge in its original form was entirely of masonry and beyond it on the right bank is a large embankment partly of masonry, which extends for some hundred of feet eastwards. Of late years some of the piers have been removed and the arches replaced by girders. The great strength and solidity of the structure may be judged from the age and condition of the remaining original portions. On the north face is a stone slab containing a Persian inscription in five lines bearing the name of the builder and the date, the latter being identical with that of the fort. These buildings are said to have been erected under the direction of the Emperor himself, when he passed through the place on his return from Jaunpur to Agra. The place was a mint town under the name of Akbarpur-Tanda. Shahjahanpur and Shahzadpur on the opposite bank of the river are also called after the name and title of the Emperor's grandson. Since that time Akbarpur has been the capital of the pargana and its history is chiefly connected with that of the Saiyid house of Pirpur.

Besides the tahsil, Akbarpur contains a police-station, munsifi, a post-office, a second-class dispensary, an inspection bungalow, and a middle vernacular school, with a boarding-house attached, which is named after Colonel Anson, some time Deputy Commissioner and Commissioner of Fyzabad. A small girls' school, aided by the district board, is maintained by the Wesleyan mission, which has an orphanage just outside the town. There is a large Imambara and a number of mosques, the finest of which lies across the river in Shahzadpur. The bazar is of considerable importance and a large business is carried on here, the chief export trade being in grain and hides. The fairs held annually are shown in the list given in the appendix. Akbarpur is administered under Act XX of 1856, the operations of which were extended to the place in June, 1882. The area brought under the

Act is 621 acres and includes the whole of Shahzadpur and part of Sinjhauli on the south side of the river. The lands of Akbarpur itself cover only 361 acres, assessed at Rs. 500, and owned by the Saiyid taluqdars of Pirpur.

The population of the town at the first Oudh census of 1869 numbered 3,100 persons. In 1881 the total had increased to 6,396, but this included the population of Shahzadpur. In 1891 it amounted to 7,143, but since that time has somewhat declined, as at the last census the place contained 7,116 inhabitants, of whom 3,597 were males and 3,519 females. Classified according to religions, there were 4,010 Hindus, 3,087 Musalmans, and 19 Christians and others.

In 1904 the area comprising the chaukidari town contained 2,007 houses, of which 1,147 were assessed to taxation. The income from the house-tax was Rs. 1,800, giving an incidence of Re. 1-9-6 per assessed house and Re. 0-1-0 per head of population. The total receipts amounted to Rs. 2,069, including the opening balance and miscellaneous items of income. The expenditure is chiefly devoted to the maintenance of the town police force of 13 men at a cost of Rs. 900, conservancy, Rs. 630; the cost of collection Rs. 120; and small local improvements and other charges.

AKBARPUR *Pargana*, *Tahsil* AKBARPUR.

This pargana forms the central portion of the south-eastern tahsil, lying between Majhaura on the west and Surhurpur on the east. To the north lie Amsin and Tanda, and to the south the Sultanpur district, the boundary being formed throughout by the Majhoi river. The Thirwa forms the northern boundary for a short distance, but it drains a comparatively small area: the main drainage channel is the Tons, which flows through the centre of the pargana from the junction of its component streams, the Marha and Bisui, to the Surhurpur boundary on the east. The river is navigable for part of the year as far as Akbarpur, and some traffic is carried on between this place and the markets lower down in grain, hides and dried fish. Occasionally this river does much damage by overflowing its banks, especially in the lowlying lands near Akbarpur; this was notably the case in 1871 and in 1894, when the floods were exceptionally heavy, and again

in 1903. Generally speaking, however, the pargana is well drained by these streams and their tributaries, but there are several *jhils* and depressions, especially in the middle of the upper and lower halves of the tract. The principal are those known as Auraiya, Sahela, Lohraiya and Chortaha, three or four miles south of Akbarpur; those near Gausarpur in the south-west; those in the neighbourhood of Bangaon in the north-east; and a string of *tals* stretching from Lorpur to Saidpur Umran. Except in these parts and the neighbourhood of the streams the land is level, but the soil exhibits great variations. There are numerous *usar* plains and many outlying tracts of inferior land, but there is generally an unbroken belt of good cultivation round the villages. The *usar* is chiefly to be found in the portion south of the Tons, but along the Majhoi there is a belt of very fertile country and a similar good stretch of land is to be found between Akbarpur itself and the Surhurpur boundary. North of the Tons a good deal of land lies low and is often swampy, the outlying fields consisting mainly of single-cropped rice land. In the west of the pargana on either side of the Tons the level is higher and the soil is occasionally sandy. There are no jungles of any size in the pargana except a large patch of thorny scrub in the villages of Yarki, Marthua and Bharthupur in the north-east The *usar* plains in the south contained scattered patches of *dhak* trees while along the Tons from Akbarpur to Samanpur there are several stretches of waste land with scattered *babul* trees.

The total area of the pargana is 168,385 acres or 263 square miles. At the first regular settlement 82,712 acres or 49 per cent. were cultivated, but at the last settlement a very marked increase was observed, the area under the plough being 98,649 acres or over 58 per cent. The development of the pargana has been well maintained in subsequent years, and in 1904 no less than 100,581 acres or nearly 60 per cent. were cultivated The double-cropped area has increased even more rapidly and in the last year amounted to over 40 per cent. of the cultivation Of the remaining area, 33,566 acres were classed as culturable; this includes 5,048 acres of groves, while the rest consists chiefly of old fallow and waste that has never been reclaimed. The barren area was 34,238 acres, but half of this was either covered with

water or else occupied by sites, roads and buildings; the remainder is chiefly *usar*, which is far more prevalent in this pargana than in any other part of the district. Means of irrigation are abundant, and in ordinary years more than half the land receives artificial watering. Tanks form the chief source of supply; but there is a large number of wells, which has greatly increased in recent years, though more are probably needed to make the pargana safe in a season of drought. The chief kharif staple is rice, followed by arhar, kodon and juar, while there is a large proportion of sugarcane and indigo, which cover some 6,000 and 2,500 acres respectively. In the rabi, wheat takes the lead, followed by peas, gram and barley. The more valuable crops such as tobacco are very little grown, and opium is only produced to a small extent.

Cultivation is generally of a high standard, and this is borne out by the rents, which at the last settlement averaged Rs. 5·28 per acre. The prevailing castes of cultivators are Kurmis, Brahmans, Rajputs, Chamars, Ahirs and Bhars. The first and the two last are the best, and paid a higher rate than the high caste tenants, the average rental being Rs. 5·51 per acre for low caste cultivators and Rs. 4·74 for others. The advantage obtained by the latter was very small, amounting to 15·93 per cent., as compared with the district average of 25 per cent. The great bulk of the pargana, amounting to 80·71 per cent., was at the time of settlement held by ordinary tenants at cash rates; while of the rest 8·95 per cent. was held as *sir* or *khudkasht*; 4·11 per cent. by under-proprietors and occupancy tenants, 2·14 rent-free and 3·49 per cent. rented in kind. The grain-rented area is very poor and precarious, as is generally the case throughout the district. The cash-rented area is larger proportionately than in any other pargana, and compares remarkably with the adjoining tracts of Majhaura and Amsin.

The revenue of Akbarpur at the summary settlement was Rs. 1,18,227; but the area assessed differed greatly from that of the present pargana. The regular assessment was made by Captain Erskine and Mr. Carnegy, and the demand was raised to Rs. 1,74,070. This was reduced at the subsequent revision to Rs. 1,66,026. At the last assessment the initial demand was

sanctioned at Rs. 2,08,865, rising in the eleventh year to a final revenue of Rs. 2,23,739, and giving an enhancement of 34·21 per cent. and an average incidence of Rs. 2·27 per acre of cultivation.

The population of the pargana at the first Oudh census of 1869 numbered 142,882 souls. In 1881 a considerable decline was observed, mainly due to alterations in the area, the total being 137,159; but at the following census an increase of 23,273 was recorded. In 1901 the enumeration again showed a decrease, the total being 158,726 persons, with a density of 608 to the square mile. Classified according to religions, there were 138,677 Hindus, 19,921 Musalmans, and 125 Jains, Christians and others. The pargana contains 401 villages, but few of these are of any size. Akbarpur itself, which is combined with Shahzadpur for chaukidari purposes, is the only town; Lorpur, a large agricultural village, has a considerable population and has been separately mentioned; but of the rest only about a dozen contain over 1,000 inhabitants. The bazars, fairs and schools of the pargana will be found in the appendix.

The pargana is well provided with means of communication It is traversed from north-west to south-east by the loop line of the Oudh and Rohilkhand Railway, on which there are stations at Malipur and Akbarpur, from both of which a large export trade is carried on. Parallel to this runs the road from Fyzabad to Jaunpur, an excellent second-class road metalled for two miles, where it passes through the town of Akbarpur. From it a metalled branch runs north-east to Tanda, while other unmetalled roads lead to Sultanpur, Dostpur, Jalalpur, Ramnagar, Iltifatganj and Amsin. The eastern half is traversed from north to south by the road from Tanda to Surhurpur.

The 401 villages of the pargana are divided into no less than 1,337 mahals. Of the latter 958, including 37 held in subsettlement and amounting to 85·5 per cent. of the area, are owned by taluqdars; 161 mahals or 5·5 per cent. by zamindars; and 91 mahals or 8·4 per cent. by coparcenary bodies whose property is as a rule very minutely subdivided; but the percentages in the two last instances include 74 subsettled mahals. The remaining ·6 per cent. covering 1,008 acres, is either revenue-free, 12 mahals being so held, or Government property. The largest

landowners are the Saiyid taluqdars of Pirpur, of whom Mir Abu Jafar owns 26 villages and parts of 26 others, while Mir Rahat Husain owns 27 villages and 6 pattis. Next to them come the owners of the Samanpur estate, who jointly own 92 villages and 25 pattis. A considerable proportion is also held by the Sultanpur Rajkumars, of whom the Raja of Dera possesses 19 villages and 11 pattis, the taluqdars of Meopur Dhaurua hold 32 villages and 22 pattis, those of Meopur Dahla four villages and 11 pattis, and the taluqdar of Nanemau six villages and parts of six others. The other taluqdars include the Saiyid owner of Kataria, a branch of Pirpur, who holds six villages and one patti; Thakurain Chandra Bhal Kunwar of Makrahi, one of the Palwar estates of Birhar, who owns six villages and two pattis; and Thakurain Sri Ram Kunwar, the owner of Khapradih, who possesses a single village. The history of all these families and an account of their estates has been already given in Chapter III. The chief zamindari family is that of the Khatris of Shahzadpur, while Brahmans, Kayasths and Pathans also have small holdings.

The history of the pargana is closely connected with that of the taluqdari houses and also that with the town of Akbarpur. Prior to the days of Akbar the tract was known as Sinjhauli and originally consisted of the seven tappas of Sikandarpur, Nahvi, Sarara, Sisani, Karmaul, Kamtu and Haveli; but the Akbarpur of annexation was very different from the Akbarpur of the completed settlement. The division into tappas was abandoned in the days of Saadat Ali Khan. The tract was formerly held by the Bhars, but these people were ousted by the Musalmans, of whom twelve families are said to have settled in this pargana. Their lands were afterwards absorbed by the Pirpur and Samanpur taluqdars. Several bodies of Hindus also claim to have aided in the expulsion of the Bhars; they were chiefly Rajputs belonging to the Bais, Chauhan, Gautam and other clans, but their descendants now only hold subordinate rights. Besides Akbarpur there are but few places of any historical or archaeological interest in the pargana. An account of the tomb of Saiyid Taj will be found in the article on Lorpur. Another well-known tomb is that of Shah Najm-ud-din Ispahani, otherwise known as Shah Ramzan, who accompanied Makhdum Ashraf of Rasulpur into Oudh and was buried at the

village still known as Dargah Shah Ramzan. An annual fair is held in his honour during the month of Ramzan and is attended by some 3,000 persons.

The present pargana did not assume its present form till 1869. Up to that date the southern portion was included in Aldemau, while on the north it extended to the Ghagra, the boundary being formed by the Thirwa stream as far as its confluence with the former river. The eastern boundary ran from Phulpur to the Taunri above Kichhauchha and thence along that river nearly to the Azamgarh border; thence to Jalalpur, and for some distance along the Tons, thus including all the north of the present Surhurpur. On the west the Bisui and Marha formed the boundary as far as Ahrauli, whence it ran north-east to the Thirwa.

AKBARPUR *Tahsil.*

This tahsil forms the south-eastern sub-division of the district, extending from the Pachhimrath pargana of Bikapur on the west to the Azamgarh boundary on the east. To the north lies pargana Amsin of tahsil Fyzabad, and Birhar and Tanda of the Tanda tahsil, while to the south are the Baraunsa and Aldemau parganas of Sultanpur and Mahul of Azamgarh, from all of which the tahsil is separated by the Majhoi river. Akbarpur is made up of three parganas, Majhaura on the west, Akbarpur in the centre and Surhurpur on the east; the last was formerly included in Tanda, but has been united with Akbarpur since 1904. All of these parganas have been separately described. The tahsil has a total area of 346,250 acres or 541 square miles, and contains 915 villages; it forms a compact area with a length varying from 37 to 44 miles from east to west, and a breadth of 12 to 17 miles from north to south. It is drained by several rivers. The Majhoi flows along the southern border in a well-defined bed and falls into the Tons beyond the tahsil boundary in the Azamgarh district. The Marha enters the tahsil at the north-west corner of Majhaura, and the Bisui in the centre of its western side. After traversing Majhaura the two unite on the Akbarpur boundary and the combined stream, now known as the Tons, flows through Akbarpur and Surhurpur. It

is navigable for boats of fair size as far as Jalalpur in the dry season and Akbarpur in the rains. The little river Thirwa forms the northern boundary of the tahsil for a short distance, and farther east the Taunri flows along the borders of Surhurpur and Birhar. The tract between the Thirwa and Marha is full of large *jhils* with insufficient outlets which overflow through a good deal of broken jungle land lying to the south. The south of Majhaura is also full of big *jhils*. The central portion consists of good land with scattered patches of jungle along the two streams. Similar land extends some distance eastwards in Akbarpur, and with the exception of a sandy patch towards the eastern border, all the rest of this pargana north of the Tons is of the same type. But the bulk of Akbarpur, south of the Tons, is very different: it is one large *usar* plain with much *dhak* jungle, in the midst of which the villages and cultivated land appear as mere islands. This tract contains many large *jhils*, but most of them are of no great depth, and in a year of poor rainfall they are sown with crops. Surhurpur is a rich pargana with a limited area of swamp and poor land on its eastern edge.

There are no forests in the tahsil. A large patch of fairly thick thorn jungle extends round the depression called the Loni, about six miles north west of Akbarpur itself; some *dhak* jungle lies along the Marha and Bisui before their junction; a small area of similar land is to be found in the south-west of Surhurpur between Jalalpur and the pargana capital, and more along the course of the half-dozen smaller *nalas* that rise in the *usar* land and drain into the Majhoi and Tons. This constitutes the whole woodland area in the tahsil that is still unreclaimed. The Tons itself is generally clear of jungle, but it has in one or two places on its banks stretches of open lowlying land which are flooded during the rains.

The tahsil is administered as a subdivision in the charge of a full powered magistrate on the district staff. The tahsildar, who resides at Akbarpur, is assisted by a naib-tahsildar and the usual establishment. There are six supervisor qanungos and 335 patwaris. For the purpose of police administration there are stations at Ahrauli, Jalalpur and Akbarpur, but the circles by no means coincide with the boundaries of the tahsil. All Majhaura

south of the Bisui belong to the Haidarganj thana in Bikapur. Part of Akbarpur belongs to the Tanda circle, and a portion of Surhurpur is included in that of Baskhari. This arrangement is most inconvenient and gives trouble to both the police and the courts. In order to reach some of the villages in the Jalalpur circle the sub-inspector has to go by train through the districts of Fyzabad, Sultanpur, and Jaunpur, and then by road through Jaunpur and Azamgarh. The three towns of Akbarpur, Jalalpur and Nagpur have their own watch and ward, while over the rest of the tahsil there are village watchmen paid by Government from the rural police rate. On the whole, there is very little crime in the tahsil and the police work is light; but the villages on the road from Tanda to Akbarpur possess an unenviable reputation for theft, while the road from Akbarpur to Malipur, where it passes through *dhak* jungle, is sometimes frequented by footpads who can hardly be dignified by the name of highway-robbers. The south-eastern corner of the Akbarpur pargana, being situated on the borders of the three other districts, Sultanpur, Azamgarh and Jaunpur, forms a harbourage for a few men of bad character.

The total revenue of the tahsil amounts to Rs. 4,64,794. Nearly three-fourths of the whole area is held by taluqdars, who are for the most part in fairly prosperous circumstances, and there is no great difficulty in collections. There are a number of pattidari villages in Majhaura and some very minute mahals in Akbarpur and Surhurpur, which give the most trouble to the revenue officials. Nearly three-tenths of Majhaura pargana is held in subsettlement and the pukhtadars are generally defaulters. Surhurpur is also largely subsettled. The principal taluqdars are those of Pirpur, Samanpur, Meopur-Dhaurua, Dera, Bhiti, Mundehra and Tighra.

The tahsil is fairly well provided with means of communication. It has the benefit of the loop line of the Oudh and Rohilkhand Railway, which traverses the tahsil diagonally from Goshainganj, just outside the north-west corner, to Malipur in the south-east, with stations at Katahri, Akbarpur and Malipur. Parallel to this runs the main road from Fyzabad to Jaunpur, crossing to the north side of the railway close to the Malipur

station. This is a second-class road, but is metalled for a short distance on either side of Akbarpur. The only metalled roads in the tahsil are those leading from Akbarpur to Tanda, and from Malipur station to Jalalpur. Of the unmetalled roads the most important are those from Tanda to Jaunpur, joining the Fyzabad-Jaunpur road at Surhurpur and passing through the east centre of the tahsil; the road from Akbarpur to Maharua and Sultanpur, from Akbarpur to Dostpur and Kadipur in the Sultanpur district; and those leading from Jalalpur to Baskhari, Chabora and Tighra. There are many other minor roads in the tahsil, for which reference must be made to the list given in the appendix and to the map. Most of these roads are in fair conditions, but those from Akbarpur to Dostpur and Malipur are very difficult to keep in order.

The most important bridges in the tahsil are those at Akbarpur and Samanpur on the Tons, and at Dostpur, Bairagal and Surhurpur over the Majhoi. There is also a good girder bridge at Ukra on the road from Akbarpur to Iltifatganj over the Thirwa; this has a high embankment but is occasionally submerged during the rains. There are temporary bridges during the cold weather only on the roads crossing the Marha and Bisui and over the Tons at Jalalpur; at the latter place a permanent bridge is much needed. A bridge is shortly to be built over the Marha near Goshainganj on the road to Basti; this place is at present taken by a public ferry, as is also the case at Jalalpur, at Basohri on the road from Goshainganj to Maharua, and at Majhaura on the road from Bhadarsa to Tiwaripur. Besides these, there are numerous private ferries over the Tons and other rivers. There is a road inspection bungalow at Akbarpur.

The population of the tahsil was first enumerated at the first Oudh census of 1869. It then numbered 272,011 souls, but the figures are not now of any use, as alterations were subsequently made in the pargana areas. In 1881 the population of the present tahsil had risen to 301,731 persons, and at the following census a still more rapid increase was recorded, the total being 347,796. The last enumeration was that of 1901, when a slight decrease was observed, the total number of inhabitants amounting to 344,859. Classified according to religions, there

were 309,174 Hindus, 35,549 Musalmans, and 136 Jains, Christians and Aryas. The population is almost wholly agricultural in character, the only manufacture deserving mention being that of cotton cloth, which is still carried on to a large extent by the Julahas of Jalalpur, Nagpur, Akbarpur, and other places. The figures given in the appendix are those for the tahsil as constituted at the time of the census, prior to the addition of the Surhurpur pargana.*

AMANIGANJ, *Pargana* KHANDANSA, *Tahsil* BIKAPUR.

Amaniganj is the name given to a bazar lying within the limits of the large village of Muhammadpur. It is situated on the western borders of the district, in latitude 26° 40′ north and longitude 81° 46′ east, at a distance of 27 miles from Fyzabad and 25 miles from the tahsil headquarters. It lies on the road from Rudauli to Haliapur in the Sultanpur district. Branch roads run to Sohwal on the north-east and on to Milkipur and Khajurahat on the south-east. It contained at the last census a population of 2,497 inhabitants, of whom 410 were Musalmans; many of the Hindus are of the Bania caste. Markets are held here twice a week, and a considerable trade is carried on in grain, cotton cloth and other articles. There is a large upper primary school, but nothing else of any interest. Small fairs occur here on the occasion of the Ramlila and the Ram-ka-Biah in the months of Kuar and Aghan; but these assemblages are of purely local interest. The place is said to derive its name of Muhammadpur from one Shaikh Muhammad, who drove out the Bhars, but nothing else is recorded of its history till the time of Asaf-ud-daula, who founded the bazar. The village lands cover 1,384 acres and are assessed at Rs. 1,630. They are held partly by the Bhale Sultan Khanzadas of Deogaon, and partly by a very numerous body of Bisens, the descendants of one Deo Rai of Majhauli, who is said to have driven the Bhars from this neighbourhood.

AMONA, *Pargana* HAVELI OUDH, *Tahsil* FYZABAD.

This village lies in the extreme western corner of the pargana, in latitude 26° 42′ north and longitude 82° 4′ east, on

* Appendix, Table I

the south side of the road from Fyzabad to Rai Bareli and at a distance of 8½ miles from the district headquarters. A short distance from the main site and on the road is a police-station with a cattle-pound opposite. There was formerly an aided school in the village, but it came to an untimely end for want of support. Amona is a small place and at the last census contained 616 inhabitants, of whom 79 were Musalmans. Many of the Hindus are Pasis and the village has a bad reputation for their criminal propensities. The total area is 551 acres and the revenue Rs. 850; the proprietor is the Maharaja of Ajodhya.

AMSIN, *Pargana* AMSIN, *Tahsil* FYZABAD.

This village, which gives its name to the eastern pargana of the tahsil, lies in latitude 26° 31′ north and longitude 82° 26′ east, on the eastern borders of the pargana, about three miles from Goshainganj railway station. Through the village run the road from Akbarpur to Gauhanian, where it joins that leading from Goshainganj to Sarwa on the Ghagra. Amsin has an area of 1,208 acres, assessed at Rs. 1,750, and is the property of Mir Rahat Husain of Pirpur. The village is of no importance; the population in 1901 numbered 616 souls, of whom 151 were Hindus and 465 Musalmans. There is a small bazar here, in which markets are held twice a week, and an upper primary school. Amsin has been the capital of the pargana since about 1763, when Raja Roshan Ali Khan of Hasanpur acquired a large portion of the old pargana of Sarwa and made his local headquarters at Amsin, where he built a fort. The latter, being the strongest and best fortified place in the neighbourhood, was afterwards used by the revenue officials of the native government. Amsin at one time gave its name to a small estate held by a branch of the great Barwar colony in this pargana, but it passed into the hands of the Pirpur Saiyids between 1823 and 1832.

AMSIN *Pargana*, *Tahsil* FYZABAD.

This pargana forms the eastern portion of the tahsil, lying along the right bank of the Ghagra between Haveli Oudh on the west and pargana Tanda on the east. To the south the boundary is formed by the river Marha, which separates it from Pachhimrath

and Majhaura. These two rivers drain the whole of the pargana with the exception of the eastern half, where there is a chain of small *jhils* which form the source of the Thirwa, a tributary of the Ghagra. The chief *jhils* are those at Bhadauli, Durgapur, Khanpur, Kadipur and Gauhanian; but none of these are very large. Like all the parganas along the river, the tract is divided into two portions, one consisting of the lowlying riparian lands which are assessed on a short-term settlement, and the other of the uplands which extend inland as far as the Marha. The alluvial villages closely resemble those in other parts of the district; there are sixteen mahals in all, but several of these contain no cultivation and only a few are of any value. The upland portion is perhaps the poorest part of the district. Along the high bank of the Ghagra in the north there is much inferior *bhur* soil. The centre of the pargana contains a stretch of heavy clay soil with scattered *usar* plains and patches of *dhak* jungle. In former days the latter covered a much larger area, but it has now almost disappeared; the only considerable expanse of waste land being in the neighbourhood of Hardi. The best portion of the pargana is a stretch of light loam in the south-east, continuing through Majhaura into Akbarpur.

The total area of the pargana is 67,910 acres or 106 square miles. At the first regular settlement 63 per cent. was under cultivation, and at the last assessment there was an increase of 2,540 acres or 6·31 per cent.; this was partly due to alluvial accretions of very inferior quality. There has been some expansion of cultivation since the settlement, the total rose to 44,519 acres in 1903 and in the following year it stood at 44,567 acres or 65·6 per cent. of the whole, while the double-cropped area in the same year was 18,608 acres or over 45 per cent. of the cultivation. Of the remaining area, 12,892 acres, including 3,032 acres under groves, were classed as culturable, nearly half of this consisting of waste land that had never been reclaimed; the barren area was 10,451 acres, more than half of which was under water, while the bulk of the remainder was occupied by sites and roads, only 1,584 acres being classed as absolutely unculturable. In ordinary years the pargana possesses sufficient means of irrigation, about 45 per cent. of the cultivated land being watered. *Jhils* form the

chief source of supply, and consequently the tract cannot be considered secure. On the other hand, there has been a very large increase in the number of wells during recent years, but they do not as a rule contain a good supply of water and need improvement both in quality and number. The kharif harvest covers the larger area, rice being the chief staple; next in importance come gram and peas, while wheat occupies only about one-half the area covered by rice. Urd and mung are also largely grown; there is a considerable amount of land under sugarcane, and poppy cultivation has increased in popularity of late years, over 1,000 acres being annually sown with this crop.

Rents are not so high as in some of the adjoining tracts. At the last settlement the average rate for the whole pargana was Rs. 4·76 per acre. Nearly 40 per cent. of the tenant area is in the hands of cultivators of high caste, who paid on an average Rs 3·61, while the low-caste rate was Rs. 5·23 The difference observed was 30·84 per cent., which is considerably more than average caste privilege of the district. Only 53·28 per cent. of the land was held by ordinary cash-paying tenants Under-proprietors held no less than 23·37 per cent., and occupancy tenants ·67 per cent., while 10·52 per cent. was cultivated by proprietors as *sir* or *khudkasht*. Six per cent. was either rent-free or held at favoured rates; and 1·53 per cent., mostly poor and precarious land, was grain-rented. The most numerous cultivating castes are Brahmans, Rajputs and Musalmans while after them come Kurmis, Ahirs, Lunias, Muraos and Chamars. The Kurmis and Muraos are the best cultivators and pay the highest rents. The revenue demand at the summary settlement amounted to Rs 50,443. This was raised to Rs. 78,043 at the regular assessment, but the latter was reduced to Rs. 73,553 at the subsequent revision. At the last regular settlement the final demand was fixed at Rs. 85,280, including Rs. 1,52[illegible] nominally assessed on revenue-free lands This gave an enhancement of 16·11 per cent. on the expiring revenue and an incidence of Rs. 2·04 per acre of cultivation. In addition to this, the alluvial mahals pay Rs. 1,830. They were demarcated and assessed at the time of the settlement, and two of them, Bhairipur and Sarwa, were settled

conditionally for the full term at Rs. 100 and Rs. 290 respectively. The others came up for revision in 1903.*

The population of the pargana in 1869 was 63,085 souls, but this fell to 59,378 at the following census of 1881, though the decline seems to have been mainly due to changes in the area. Ten years later, however, it again rose to 67,229, while at the last census a decrease was again observed, the pargana containing 66,093 inhabitants, which gave a density of nearly 660 persons to the square mile. Amsin possesses 194 villages, but few of these are of any size or importance. The small town of Goshainganj has a large market, while the only other places deserving of mention are Maharajganj, where there is a police-station; Tandauli which possesses a railway station; Amsin, the pargana capital, and the market of Dilasiganj or Begamganj. In the village of Dalpatpur there is a pillar of the Great Trigonometrical Survey.

The pargana is well provided with means of communication. It is traversed from north-west to south-east by the loop line of the Oudh and Rohilkhand Railway, with stations at Tandauli and Goshainganj. The roads are all unmetalled. The most important is that leading from Fyzabad to Akbarpur and Jaunpur, which follows the line of railway, crossing to the south side at the Tandauli station. It is in very good order and is now being metalled where it passes through the town of Goshainganj. At Maharajganj a branch road takes off to Tanda, following the course of the Ghagra. This dates from Nawabi times and has along its sides an almost unbroken avenue of mango trees, said to have been planted by one Sitla Bibi of Tanda, in memory of her husband, a banker of Benares, in 1816. From Maharajganj or Maya another road leads south to Bhiti in Majhaura. From Dilasiganj on the Tanda road branches run to Tandauli and Goshainganj; through the latter runs the road from Bhiti to Sarwaghat on the Ghagra, with a branch taking off at Gauhanian and running through Amsin to Akbarpur. In the south-western corner is the road from Haidarganj to Fyzabad, throwing off a branch to Bilharghat station.

In early days the pargana was held by the Bhars who have now disappeared, though ruins of their buildings are to be found

*Appendix, Table IX.

in **Alapur, Marna,** and several other villages. The old headquarters were at Pali, now in Pachhimrath, and the pargana was first known by this name; subsequently it was called Sarwa Pali, probably owing to the inclusion in it of some villages on the banks of the Ghagra near Sarwa. About 1763, when Raja Roshan Ali Khan of Hasanpur acquired a large portion of the pargana, he *established his local headquarters at* Amsin, where he built a fort, which afterwards became the residence of the revenue officials and in course of time gave its name to the pargana. The chief landed proprietors in former days were Rajputs of the Barwar, Raikwar and Surajbansi clans. The Barwars claim to be Bais and to be descended from one Chhatar Sen of Daundia Khera in Unao. This man's son was Bariar Singh, from whom the family derives its name, he settled in Chitawan Karia,* six miles south of Dilasiganj, and after seizing the Bhars' stronghold of Tikria* established himself in the pargana, where his descendants in the course of time acquired 159 villages. They were notorious for the practice of infanticide, but two daughters of the chief family were in recent times suffered to live, and one was married to the last Raja of Ikauna in Bahraich, and the other to the Raikwar Raja of Ramnagar in Bara Banki. From the beginning of the nineteenth century their possessions rapidly diminished. In 1815 Raja Madho Singh of Dera claimed possession on the ground of purchase of the taluqa of *Ankaripur, and a severe fight ensued at* Rajapur, the Barwars being led by Fateh Singh. The Rajkumar Raja gained the day, and his family have held the taluqa ever since. Between 1823 and 1832 the whole of the Barwars estates were seized and incorporated in the taluqas of Pirpur, Dera, Kurwar and Mahdauna. There are still several members of the clan to be found in the pargana, especially in Tandauli, Saloni, Rewapur, Bhadauli and other villages, but their landed possessions are very small.

The Raikwars are said to have come from Ramnagar in Bara Banki about 350 years ago under Gajpat Rai and Ghina Rai. One of them married a Bais lady and received as dower the village of Bilwari. Gajpat Rai subsequently acquired Sarwa

* Both now in Pachhimrath.

from the Musalman zamindar. In 1786 the Raikwars of Sarwa added ten villages to their estates, and from that time till 1822 they retained possession of 14 villages. In the following year the chakladar, Mir Ghulam Husain, gave all these villages to the Barwars, but the Raikwars still retain under-proprietary rights. The descendants of Ghina Rai acquired the Reori estate of 34 villages in 1812, but a few years later the whole of this passed into the possession of the taluqdars of Samanpur. Raikwars are still to be found in Sarwa and Gauhanian, Reori, Uniar and Bithaura; but it cannot be said to which branch any of them belong as the two names now seem to be unknown among them.

The Surajbansis are connected with those of Haveli Oudh They formerly held 40 villages in this pargana, but they lost 21 of these between 1778 and 1847, while the remainder all passed from them to the Mahdauna Raja before annexation. The only other old family is that of the Kayasth qanungos, who at one time held considerable estates in Amsin.

Prior to 1869 the pargana was slightly larger than at present, as it included within its limits a small block of land on the south-eastern border at present belonging to Aklarpur. The 194 villages of the pargana are now divided into 542 mahals, and of these no fewer than 478 are held by taluqdars; while of the rest 50 are owned in single and three in joint zamindari, two in pattidari, and two in bhaiyachara tenure, while the remaining seven are revenue-free A very large area is held in sub-settlement, no less than 301 of the taluqdari mahals being in the hands of *pukhtadars*. The largest landowner is the Maharaja of Ajodhya, who owns the Tandauli estate of 70 villages and parts of 23 others. The Thakurain of Khapradih-Sihipur holds 43 villages and three pattis, known as the Dalippur and Jagdispur properties; 13 villages and two pattis forming the Reori estate belong to the taluqdar of Samanpur; nine villages and one patti, known as Ankaripur, to the Raja of Dera; and the Amsin estate of seven villages and six pattis is held by Mir Rahat Husain, one of the Saiyid taluqdars of Pirpur. Smaller properties are Sarwa, belonging to the Raja of Kurwar, who owns three villages and three pattis; the Dewapur estate, owned by the taluqdar of

Bhiti, who has three villages and one patti; one village and two pattis known as Bhairipur belong to the taluqdar of Khajurahat; while one village, Chirkitaha, is held by the Rajkumars of Meopur Dhaurua. Altogether taluqdars hold over 90 per cent. of the pargana. The other other proprietors are very small and deserve no special mention, they are chiefly Brahmans, Rajputs, Kayasths and Banias.

BALRAMPUR, *vide* SULTANPUR.

BARAGAON, *vide* MUSTAFABAD.

BASKHARI, *Pargana* BIRHAR, *Tahsil* TANDA.

A small town lying in latitude 26° 27′ north and longitude 82° 47′ east, at the junction of the roads leading from Akbarpur to Ramnagar and from Tanda to Azamgarh. Other roads run south to Kichhauchha and Jalalpur and north to Rajhi. The place contains a police-station, cattle-pound, post-office, an upper primary school and a road bungalow. Markets are held here twice a week. The lands cover 711 acres and are assessed at Rs. 1,100; the proprietors are Musalmans and claim descent from the famous saint, Makhdum Ashraf. The population at the last census amounted to 2,077 persons, of whom 6[illegible]9 were Musalmans. There has been a considerable decrease of late years, for in 1891 the total was 2,72[illegible]. The Hindus are mostly Brahmans, Kurmis and Banias. The inhabitants are mainly engaged in agriculture, and there are a few well-to-do money-lenders. Some of them are in Government service, but the majority are poor and particular.

The place is said to have been founded by a member of the family of Makhdum Ashraf, named Shah Ali Makhdum. The local legend relates that this man established himself in the neighbourhood, and that on one occasion when thirsty he drew water from a well and having drunk thereof was heard to remark "Bas, khari," which is being interpreted "Enough, it is brackish;" and from that date the name of the town has been Baskhari. The place was held by his descendants revenue-free for many generations, but the grant was resumed by Saadat Ali Khan, and the Saiyids have now lost the greater part of their estates.

Baskhari is administered under Act XX of 1856, which was introduced in 1884. The operations of the Act extend to an area of 67 acres. The town in 1904 contained 505 houses, of which only 172 were assessed to taxation. The proceeds of the house tax were Rs. 364, representing an incidence of Rs. 2-1-10 per assessed house and Re. 0-2-9 per head of population. The total receipts were Rs. 474. The expenditure was Rs. 471, of which Rs. 220 went to the upkeep of the town police, Rs. 90 to conservancy, Rs. 100 to local improvements, and the rest to the cost of collection and other small charges.

BHADARSA, *Pargana* HAVELI OUDH, *Tahsil* FYZABAD.

A small town on the southern borders of the pargana, lying in latitude 16° 38′ north and longitude 82° 7′ east, at a short distance west of the main road from Fyzabad to Sultanpur, and ten miles south of the district headquarters. Between the town and the road runs the railway from Allahabad to Fyzabad, on which is a station known by the name of Bharatkund connected with the main road by a metalled approach. The name Bharatkund is given to a fine tank on the main road which is said to have been the scene of Bharat's seclusion during Rama's absence from Ajodhya. It is visited by pilgrims on their way to the great festivals at the latter place, and a small fair is held here on each Somwari Amawas. Bhadarsa is a thriving place, though the houses are mostly built of mud. It possesses a large upper primary school, a branch post-office, and a bazar in which markets are held twice a week. There are eight masonry mosques in the town, as well as a shrine of a Musalman saint named Miran Zaina, which is still visited by considerable crowds on the 26th of the Muhammadan month of Rabi-ul-Awal. According to the local belief the saint still exercises miraculous power: thieves are detected by sending suspected persons to bring away flowers from within the tomb; on their exit they are asked how many graves they saw, and the guilty invariably give a wrong answer. The population of Bhadarsa at the last census numbered 4,669 souls, of whom 2,738 were Hindus and 1,931 Musalmans. There has been a slight decline of late years, as in 1881 the total was 4,735, and ten years later had risen to 4,868. The lands of

Bhadarsa cover 1,159 acres and are nominally assessed at Rs. 3,000. The present proprietor is a female, the representative of a family of Saiyids who belong to the Shia sect and hold Bhadarsa in *revenue-free tenure. This family was founded by* Miran Zaina, the saint already mentioned. His full name was Saiyid Zain-ul-Abdin, and he came from Naishapur in Persia some 300 years ago and settled in Dih Katawan near Bhadarsa. He displaced the Bhars in the possession of nineteen villages, and in 1736 *the property held by his descendants was declared* revenue-free by Nawab Saadat Khan, and the assignment has been continued in perpetuity by the British Government.

Bhadarsa is administered under Act XX of 1856, which was extended to the town in July 1885; but before that date an octroi tax used to be collected in Bhadarsa which was one of the small Oudh municipalities. The area coming under the operations of the Act comprises only 278 acres. This contained 1,136 houses in 1904, of which 401 were assessed, the income from the house tax being Rs. 986, which represented an incidence of Re. 0-3-4 per head of population and Rs. 2-7-4 per assessed house, the latter being a higher rate than in any other town of the district. The total receipts from all sources were Rs. 1,066. The expenditure was chiefly devoted to the up-keep of the town police force Rs. 550, conservancy Rs. 300, and other items such as the cost of collection and small local improvements.

BIKAPUR, *Pargana* PACHHIMRATH *Tahsil* BIKAPUR

The place which gives its name to the tahsil is merely a small village, in latitude 26° 35′ north longitude, 82° 8′ east, on the main road from Fyzabad to Sultanpur and Allahabad, at a distance of 13 miles south of the district headquarters. A short distance to the west runs the railway, but the nearest station is Bharatkund, three miles to the north. Eastwards from the village runs a branch road through Toron to Rampur Bhagan on the road from Bhadarsa to Akbarpur. A second branch road leaves the first at Darabganj in the village of Toron and runs south-east to Janan. The tahsil buildings are actually situated in the village of Tendua, which adjoins Bikapur on the north. Close to them are the police-station, sarai, cattle-pound, post and

telegraph offices, military encamping-ground and a road inspection bungalow. There is an upper primary school here and a small bazar. Bikapur at the last census had a population of 462 persons, including 74 Musalmans and a large proportion of Ahirs. The village has an area of 326 acres assessed at Rs. 505, and the proprietary right is divided between a Saiyid zamindar and Babu Abul Qasim Khan, a Musalman Rajput of the old Meopur Baragaon family.

BIKAPUR *Tahsil.*

This tahsil forms the south-western subdivision of the district, being made up of the two parganas of Khandansa and Pachhimrath, each of which will be separately described. The tahsil is a compact area lying between the Marha on the north, which separates it from parganas of tahsil Fyzabad, and the Sultanpur boundary on the south. To the east is pargana Majhaura of Akbarpur, and to the west Rudauli and Mawai of Bara Banki and the Musafirkhana tahsil of Sultanpur. Bikapur has a total area of 299,193 acres or 467·5 square miles. It contains 631 villages, divided at the present time into 2,713 mahals.

The tahsil is a fertile plain of fairly homogeneous character, with a general slope from north to south and from west to east. The Gumti touches it only at the south-western corner and the land in the neighbourhood is undulating, with small occasional ravines and a few *nalas* that run through sparse jungle in open waste land. The rest of the western half contains a good deal of scattered *dhak* and grass jungle and is full of *jhils* all the waters of which have a tendency to flow to the south-east. The drainage line runs roughly past Raipatti, Sarsanda, Parsawan, Dili Girdhar, Nimri, Achhora and Malethu, eventually uniting with waters coming from Hardoia and others from the Sultanpur district to form the Bisui. North of this is a smaller but similar line draining to a *nala* round the south and east of Shahganj, and so leading to the Marha; to the east again are two other lines, one from near Bikapur, and the other passing through Pura Gharib Shah, both of which fall into the Bisui at Takminganj. In Pachhimrath, east of the Allahabad road, there is less grass jungle than in the rest of the tahsil and the *dhak* patches are principally to be found along the Bisui and Marha rivers. The jungles of the tahsil are

of no great size or extent, consisting for the most part of open waste land fringed and dotted with patches of *dhak* and containing a few trees of the better kinds. One extends from Bhakhauli on the west towards Bawan on the east and Pithla on the south; others are to be found near Hardoia, between Malethu Buzurg and Sarai Khargi, to the east of Shahganj, and a few other places; but only the first of these covers a considerable area.

The tahsil is administered as a subdivision in the charge of a full-powered magistrate on the district staff, while there is also a tahsildar assisted by a naib-tahsildar and the usual establishment, with headquarters at *Bikapur*. There are six supervisor qanungos and 230 patwaris. For the purposes of police administration there are stations at Bikapur, Haidarganj and Milkipur; a small part of Khandansa and a considerable portion of the north of Pachhimrath belong to the Amona circle, while the north-eastern part of the latter pargana is included in the jurisdiction of Maharajganj. The police areas consequently do not coincide with the revenue sub-divisions, and the present arrangement is most inconvenient, the more so as it could easily be avoided. There are no Act XX towns in the tahsil and few places of any size; the largest bazars are Amaniganj in Khandansa, and Shahganj, Darabganj and Haidarganj in Pachhimrath. For all these village watchmen suffice; *they are now paid by Government from the* Oudh rural police rate. There is nothing remarkable in the crime of the tahsil, and very few villages have really bad names for lawlessness; the Milkipur and Amona circles give perhaps the most trouble.

The revenue of the tahsil is Rs. 3,62,312, of which Rs. 2,69,548 is assessed on Pachhimrath and Rs. 92,764 on Khandansa. Of the former pargana as much as 76 per cent. is held by taluqdars, chiefly those of *Ajodhya* and Khapradih-Sehipur. In Khandansa less than one-quarter is taluqdari, and the enormous number of petty sharers in most of the villages makes the collection of the revenue a most tedious task. High caste tenants are very numerous and give much trouble to the courts; ejectments, suits for arrears and attachments of sub-settled mahals occurring very frequently. The great bulk of the revenue case work is furnished by the mutations in the *khewat*, which average about 3,750 annually.

Statistics of agriculture, crops and irrigation will be found in the pargana articles. Lists given in the appendix show the schools, bazars, fairs, post-offices and ferries in the tahsil. Means of communication are fair, and have been much improved since the construction of the railway from Allahabad to Fyzabad. There is, however, only one station in the tahsil, at Khajurahat, but that at Bharatkund lies close to the northern border. Parallel to this line runs the main road from Fyzabad to Sultanpur, crossing the Marha by a bridge near Bhadarsa, and the Bisui by a similar bridge of masonry; there is a military encamping-ground and an inspection bungalow at Bikapur. Of the unmetalled roads the most important is that from Fyzabad to Rai Bareli, which runs for a distance of sixteen miles through the western half of the tahsil. There are encamping-grounds at Barun or Deoria, a distance of ten miles from Fyzabad, and at Milkipur, where there is also a small road bungalow. A branch from this road runs through Shahganj and Haringtonganj to Isauli in Sultanpur, and another runs past Khandansa and Amaniganj to Rudauli. From Amaniganj a road runs north-east to Sohwal station. These roads are connected by two cross roads, one running from Gaddopur in Khandansa to Kuchera and Jalalpur near Bikapur; the other leads from Amaniganj to Milkipur, Haringtonganj and Khajurahat. In the east of the tahsil several roads unite at Haidarganj, leading to Bhiti, Bilharghat, Bikapur, Sultanpur and Kurebhar. The various minor roads are shown in the map. There are some small ferries over the Gumti managed by the Sultanpur district board.

The population of the tahsil at the first Oudh census of 1869 numbered 242,197 persons; this rose to 266,015 in 1881 and to 288,890 in 1891. At the last census the total was 296,776, of whom 146,363 were males and 150,413 females. Classified according to religions, there were 277,202 Hindus, 19,446 Musalmans, 124 Sikhs, two Jains and two Aryas. Among the Hindus, Brahmans predominate, numbering 50,069; after these come Ahirs with 43,708 and Chamars with 22,563. Rajputs, Pasis, Koris, Kewats, Muraos and Kurmis all had over 10,000 representatives, while other castes occurring in large numbers are Banias, Kahars, Gadariyas, Barhais and Barais. The Rajputs belong to many different clans; about one-half of them are Bais, while the rest are mainly

Chauhans, Bisens, Bachgotis and Bhale Sultans. Of the Muhammadan population Behnas and Julahas are the most numerous, while next come converted Rajputs, Hajjams, Darzis, Pathans and Shaikhs.

The tahsil is almost wholly agricultural in character, and the various trades and industries are less strongly represented here than in any other part of the district. Apart from agriculture, the only business which is at all extensively followed is that of weaving, which is carried on by the Julahas of Amaniganj and a few other places. According to the census figures over 77 per cent. of the population was directly dependent on the land for means of subsistence, and the bulk of the remainder was closely connected with agriculture or its produce, or resorted to tillage as a subsidiary form of support.

BILHARGHAT, *Pargana* HAVELI OUDH, *Tahsil* FYZABAD.

This is the name given to a station on the loop-line of the Oudh and Rohilkhand Railway, lying in latitude 26° 11′ north and longitude 82° 16′ east, on the confines of the parganas of Haveli Oudh and Amsin. The station is reached from the main Jaunpur road by a road which branches off at Jalaluddinnagar and runs on to join the road from Fyzabad to Haidarganj at Rasulabad. The station lies within the limits of the village of Nara, and derives its name from a ghat on the Ghagra about a mile and a half to the north-north-east in Jalaluddinnagar. It should be properly called Billuharighat, and marks the eastern limits of the sacred waters of the Sarju, just as the western boundary is marked by the Gupta Hari or Guptarghat in the Fyzabad cantonment. A small bathing fair takes place here in Baisakh. Save for the presence of the station, from which a considerable export trade is carried on, the village is of no importance It consists of a number of hamlets with a population of about 1,000 persons, many of whom are Surajbansi Rajputs connected with the proprietors of Jalaluddinnagar.

BIRHAR, *Pargana* BIRHAR, *Tahsil* TANDA.

This is a small and unimportant village on the banks of the Ghagra, in latitude 26° 39′ north and longitude 82° 58′ east, on

a small branch road leading from Haswar and Chahora to Mansurganj, some two miles to the east, whence a road runs south to Jahangirganj. Save for the fact that it gives its name to a pargana, the place is quite insignificant. At the last census it contained but 970 persons, of whom 62 were Musalmans, while most of the Hindus were Chamars. The total area of the village is 310 acres and the revenue Rs. 500. It is divided into four mahals held by the Palwar taluqdars; one is in the possession of Babu Narendra Bahadur Singh of Haswar, one is held by the owner of Makrahi, and the other two by Bhola Singh and Sarju Narain Singh of the Lakhanpur branch. The village contains a small aided school and a market, in which bazars are held twice a week.

BIRHAR *Pargana, Tahsil* TANDA.

This is the easternmost pargana of the district, extending along the banks of the Ghagra from Tanda on the west to Azamgarh territory on the east. To the south lies the Surhurpur pargana and the Azamgarh district. The latter almost divides the pargana into two halves, and a small block belonging to Azamgarh lies actually within the confines of Birhar. The total area in 1904 was 116,834 acres or 229 square miles, but by reason of the action of the Ghagra this amount is liable to change from year to year, accretions of over 4,000 acres having occurred since 1896. Besides the Ghagra, which washes the northern boundary for a distance of 35 miles, there are three minor streams. The Tanuri skirts the southern portion of the western half of the pargana, separating it from Surhurpur, and runs into the Azamgarh district. The Pikia rises in a *jhil* near Garha in the western portion, and after flowing through part of Azamgarh enters the eastern half of Birhar, where it flows eastwards for eight or nine miles and then turns abruptly north to fall into a side channel of the Ghagra. The Sarju or Gadaiya winds round the south-eastern corner of the pargana, forming the district boundary for some miles, and then joins the same stream as the Pikia.

These rivers carry off most of the drainage. In the north-west, however, there is a chain of swamps which develops into the Makrahi *nala*, whereby their waters reach the Ghagra. The

northern portion of the eastern half is drained by the Amwan *nala.* The south-western tract lies low and is full of *jhils*; there are a good many also in the north-west, but none in the eastern half, except in one or two villages on the Azamgarh boundary. In its general aspects the pargana is perhaps the best and most fertile in the district, being well cultivated and admirably provided with groves which add greatly to the picturesqueness of the scenery. The south is the poorest part as there is a good deal of *usar* and *dhak* jungle. In the north the soil is for the most part clay and loam, of great fertility in the north-west, but having some sand in the extreme east. Below the high bank of the Ghagra there is a small stretch of alluvial *manjha*, in which the villages are held on a short-term settlement.

At the first regular settlement 55 per cent. of the land was under cultivation, but since that time there has been a considerable increase. In 1904 the area under the plough was 95,627 acres or over 65 per cent. of the whole, while 31,134 acres bore a double crop. The culturable area covered 25,678 acres, but this included 5,397 acres under groves, the bulk of the remainder consisting of old fallow and waste, much of which is of a very poor description. Of the barren area, which amounted in all to 25,529 acres, more than half was under water and much of the rest was occupied by sites and roads, the actually unculturable area being 6,107 acres—a somewhat high proportion for this district. Means of irrigation in ordinary years are abundant, more than half the cultivated area receiving water. In addition to the numerous tanks, which are extensively employed for this purpose, there are large numbers of wells in the pargana, though possibly more are needed to render the tract secure in a season of drought. The areas cultivated in the two harvests are approximately equal; in the kharif, rice largely predominates, the other chief staples being arhar, kodon and sugarcane, which is grown to a very large extent; in the rabi wheat, gram peas and barley occupy nearly the whole cultivated area, and there is but a small proportion under poppy.

Fully one-third of the pargana is cultivated by proprietors, under-proprietors and occupancy tenants, and at the last settlement only 63·54 per cent. was in the hands of ordinary tenants at

cash rates. As much as 23·89 per cent. was held as *sir* or *khud-kasht*, a remarkably high proportion; 7·9 per cent. by under-proprietors and 1·26 per cent. by occupancy tenants. A small amount of inferior land, 1·03 per cent. in all, was grain rented, and 2·38 per cent. rent-free or held at favoured rates. The average recorded rental worked out at Rs. 5·18 per acre, varying from Rs. 4·44 paid by high caste to Rs. 5·49 in the case of low caste tenants, and giving an average advantage to the former of 19·13 per cent. The chief cultivating classes are Kurmis, Ahirs, Brahmans, Muraos, Rajputs, Pasis, and Musalmans. The revenue at the summary settlement was Rs. 93,552. At the regular assessment a very large enhancement was taken by Mr. Carnegy, the demand amounting to Rs. 1,49,466, which was subsequently reduced to Rs. 1,41,453. The present final demand stands at Rs. 1,92,779 including a nominal sum of Rs. 175 assessed on revenue-free holdings. This is exclusive of Rs. 3,432 at present paid on the 14 alluvial mahals, of which the most important are Kamharia and Arazi Diwara. These mahals were demarcated and assessed in 1895, the last revision occurring in 1903.

The population of the pargana at the first Oudh census in 1869 numbered 118,589 souls. This rose to 138,741 in 1881, and ten years later a further considerable increase was recorded, the total being 164,435. At the last census of 1901 a marked decline was observed, the pargana containing 153,375 inhabitants, which still gave the high average density of 687 to the square mile. Musalmans numbered 17,661. The total is that of the pargana as it stood at the time of the census; it then included the outlying villages of Orel and Ramupur, which have since been transferred to Surhurpur. The pargana contains the three small towns of Kichhauchha, Baskhari and Balrampur, and the villages of Haswar and Chahora are of some importance. The markets, fairs and schools are shown in the lists given in the appendix.

Birhar is fairly supplied with means of communication, although it lies off the railway and contains as yet no metalled roads. The chief roads are those running from Tanda to Baskhari and Azamgarh; from Tanda to Haswar, Ramnagar and Balrampur; and from Akbarpur to Baskhari, Ramnagar and the Gorakhpur district, crossing the Ghagra by the Kamharia ferry

These are connected by several small cross roads, such as those from Jalalpur to Kichhauchha, Baskhari and Barhi; from Jalalpur to Ramnagar and Chahora; from Haswar to Chahora and Mansurganj, and from Mansurganj to Jahangirganj. Some of these roads are inferior, and bridges are needed in many places. The various ferries over the Ghagra are shown in the list given in the appendix.

In early days the pargana was held by the Bhars, whose remains are to be found in the shape of ruined forts at Chandipur, Samdih and several other places. Six miles east of Birhar village is Chandipur, where a Bhar chieftain is said to have built his fort in a jungle on the banks of the Ghagra and to have erected a temple to Chandika Debi. The place for a long time gave its name, together with Birhar, to the pargana, but is now of little importance. The Bhars were followed by a number of immigrants of different castes. Among these was the famous saint, Makhdum Ashraf, whose story is told in the article on Rasulpur. His descendants obtained possession of a considerable amount of land; but their holdings are now very small and are practically confined to portions of the three villages of Kichhauchha, Baskhari and Rasulpur. Another old family of Saiyids is found at Nasirabad, said to have been founded by one Nasir-ud-din in the days of Timur. His descendants held nine villages revenue-free in the days of Akbar, but seven of these were absorbed into the great taluqas at the end of the eighteenth century, while of the remaining two the Saiyids still hold Bhaunra, and in Nasirabad they possess under-proprietary rights. A third Musalman colony was that of the Pathan Chaudhris of Chahora. This was founded by a Chauhan Rajput from Sambhal, who is said to have changed his religion in the days of Timur. His descendants acquired a large property in the pargana, and it is said that one, named Alam Khan, held the Chahora tappa of 51 villages; another, Mangah Khan, had the Hisamuddinpur tappa of 20 villages; and the third, Bhoj Khan, held the Ainwan estate of 33 villages. Their property has since disappeared, the last village passing from them as early as 1800 A.D., when the Palwars seized all that was then left to the Chaudhris. Their descendants are still to be found in Chahora, Hisamuddinpur,

Ainwan and other villages. Another family of so-called Pathans was founded by a Tomar Rajput named Jait Rai, who changed his religion about the same date and established himself in Baragaon. He acquired an estate of 29 villages, but this was absorbed into the Palwar taluqas and his representatives now hold but under-proprietary rights in the villages of Udechandpur. To the same period belong the Maliks of Kaurahi, a family founded by two emigrants from Luristan in Persia, named Nur-ud-din and Mahmud. They acquired the Kaurahi taluqa of 32 villages and the Bhidund estate of seven villages, holding the latter free of revenue in the days of Akbar. Kaurahi was absorbed into the Palwar estates at the beginning of the nineteenth century, and Bhidund followed in 1815. The Maliks are still to be found in Bhidund, where they hold subordinate rights and a small rent-free plot of 73 *bighas.*

Besides these, three families of Shaikhs came to the pargana at an early period. One of these was founded by a man known as Shaikh Ajmeri, who came from Ajmer and gained possession of the Neori estate of 27 villages. His descendants lost their lands about 1749, when they were seized by the Palwars, and they now hold only under-proprietary rights in Neori Rustampur and Bhojpur. The second colony was that of Haswar, founded by Shaikh Mahmud, who settled in the village of Bhiaon in pargana Surhurpur. He assumed charge of the Haswar tappa of 53 villages, but this passed into possession of one Sadullah Khan, a Rohilla, who obtained the land in *jagir* about 1660 and established himself in Muinuddinpur and Naurahni. The *jagir* was subsequently resumed and the Rohilla was driven out by the inhabitants with the aid of the Palwars, who afterwards seized the estate themselves. The Shaikhs now hold two small areas of *sir* land, but most of them have been reduced to the position of tenants. The third Shaikh colony was founded by two men named Barai and Ladh, who came from the west and dispossessed the Bhars from the taluqas of Baniani and Jallapur, which consisted of 24 villages. Eleven of these were afterwards seized by the Kachhwahas of Sabikpur; they were subsequently taken by the Palwars, but the Kachhwahas still retain subordinate rights in six villages. The remaining thirteen villages were lost by

the *Shaikhs at the beginning of the eighteenth century and most* of the old owners migrated to Gorakhpur. One family remained, but their only rights in the soil consist of ten *bighas* of grove land free of rent.

Mention may also be made of the Bais of Kalyanpur and other villages, who, like the other Bais of this district and probably with equal reason, claim to have come from Baiswara in Unao and to have established themselves in these parts after overthrowing the Bhars. Their property, which amounted to 61 villages, was divided into four estates known as Kalyanpur, Hardaspur, Kharwanwan and Ramnagar Manwar. These properties were all absorbed into the Birhar taluqas at different times, the last two being the first to go. The Bais still possess under-proprietary rights in sixteen villages.

At the present time the only great landowning family is that of the Palwars, whose history is already given in Chapter III, while their exploits during the mutiny are narrated in the history of the district.

The pargana has remained almost unchanged since annexation, although prior to 1869 it included within its limits a few villages south of the Taunri and now in Surhurpur. At present it contains 521 villages, divided into 1.323 mahals. Of the latter, 1.259 are owned by taluqdars, 45 in single and seven in joint zamindari tenure, while seven belong to pattidari communities, one is bhaiyachara, and one revenue free for a single life only. The *Palwar taluqdars* own no fewer than 208 whole villages and portions of 670 others, the latter frequently representing different shares in the same village. At the present time Babu Narendra Bahadur Singh of Haswar owns 42 villages and 206 pattis: Thakurain Chandra Bhal Kunwar of Mahrahi has 46 villages and 189 pattis, each of these representing one-fourth of the original estate. The third share, known as Sultanpur Ga[illegible]a and held by Baba Bhairon Bakhsh Singh, comprises 72 villages and [illegible] pattis; and the fourth share, known originally as Lakhanpur, is now divided into five parts. Musepur, held by Randhir Singh, consists of ten villages and 22 pattis, Lakhanpur Khas, owned by Bhola Singh and Sarju Narain Singh, comprises five villages and 59 pattis; Chandipur represented by Amar Singh, 12 villages

and 33 pattis; while Bindeshwari Bakhsh Singh holds ten villages and 29 pattis, and Kalka Bakhsh Singh's share is eleven villages and 27 pattis, although this latter property has been sold to the Rajkumars of Meopur Dhaurua. The other taluqdari holdings in this pargana are quite insignificant; Babu Abdur Rahman Khan, the Khanzada Bachgoti of Gangeo in Sultanpur, holds one village and one mahal, and Mir Rahat Husain of Pirpur holds three small mahals. The zamindars are chiefly Saiyids, Brahmans and Kayasths, while small properties are held by Bairagis, Baqqals and Kurmis. The subsettled area is very large, comprising no fewer than 930 of the taluqdari mahals and one other, the property of a zamindar

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DARSHANNAGAR, *Pargana* HAVELI OUDH, *Tahsil* FYZABAD

This is the name of a bazar built by Raja Darshan Singh of Mahdauna within the confines of the village of Kurha Keshopur It lies in latitude 26° 45′ north and longitude 82° 13′ east, at the junction of the roads leading from Fyzabad and Ajodhya to the east of the district, at a distance of four miles from the district headquarters. The bazar is in the form of a regular square and is enclosed by high masonry walls pierced with gates in the centre of each side. It is still in good condition and its form is probably unique. Markets are held here twice a week and a considerable export trade is carried on from the railway station, which lies close to the bazar. From the latter branch roads lead to Bhadarsa and Haidarganj. Outside the bazar is a large masonry tank known as the Surajkund, with a temple of the sun close by. There is also a fine temple of Debi near the road to Fyzabad. A very large fair takes place at the Surajkund in the month of Bhadon and is attended by some 50,000 persons. Darshannagar also contains a large upper primary school and a branch post-office. The lands of Kurha Keshopur cover 677 acres, including 100 acres occupied by the bazar; they are assessed at Rs. 1,219 and are owned by the Maharaja of Ajodhya. The bazar was for many years included within the municipal limits of Fyzabad, but from April 1902 Darshannagar was constituted as a separate town administered under Act XX of 1856. In 1904 it contained 393 houses, of which 159 were assessed to taxation. The income from the house

tax was Rs. 289, giving an incidence of Re. 1-13-9 per assessed house and Re. 0-3-6 per head of population. The total receipts were Rs. 341, and the expenditure Rs. 317. The chief items were the upkeep of the town police Rs. 125, conservancy Rs. 108 and local improvements Rs. 50. The population of Kurha Keshopur at the last census was 1,442, while that of the chaukidari area was 1,302.

DEORAKOT, *Pargana* MANGALSI, *Tahsil* FYZABAD.

This large village lies in the western half of pargana, in latitude 26° 45′ north and longitude 81° 53′ east, at a distance of some 19 miles west of Fyzabad. The village is long and narrow, covering 1,485 acres and extending from the south of the railway, close to which is the main site, to the old Nawabi road to Lucknow on which stands the bazar of Mubarakganj. The place is chiefly noticeable for the number of its population, as is the case with several other of the large villages of Mangalsi. It contained in 1901 as many as 2,597 inhabitants, of whom 2,448 were Hindus and 149 Musalmans. There is a large upper primary school in Mubarakganj, but nothing else of any interest, except a temple and a brick-strewn mound representing the site of an ancient village in Deorakot. This is said to have been one of the strongholds of the Bhars who, according to the local tradition, were driven out by the Bais under Dalan Sah. One of the latter's descendants, named Sadi Sah, is said to have built a fort here, but nothing else is known of him or of the history of the village. His descendants have managed to retain their proprietary right and own all the lands of Deorakot, with the exception of two small pattis held by Kayasths and one the property of Government. The village is greatly subdivided, and in 1904 there were some 20 sharers. The revenue is Rs. 3,000.

DHAURAHRA, *Pargana* MANGALSI, *Tahsil* FYZABAD.

A large and scattered village in the north-west of the pargana adjoining the Bara Banki boundary, in latitude 26° 47′ north and longitude 81° 50′ east, on the high bank of the Ghagra, about a mile north of the road from Fyzabad to Lucknow and 20 miles from the district headquarters. It is chiefly deserving

of mention on account of its size. The population in 1901 amounted to 3,134 persons, of whom 3,080 were Hindus and 54 Musalmans. The village lands cover 2,170 acres and are assessed at Rs. 1,600. The bazar is known as Muhammadpur and lies partly in Dhaurahra and partly in Maholi on the old Nawabi road to Daryabad and Lucknow in the south of the village. There is an upper primary school here, but nothing else of any interest. Tradition relates that the village was originally held by Gautams, and that one Nag Mal, a Chauhan of Mainpuri, obtained the place in dowry on his marriage with a Gautam lady of Mangalsi. His descendants held Maholi, Dhaurahra and several other villages. Dhaurahra fell to the share of Mahma Sah, one of the grandsons of Nag Mal, and these Chauhans retained their possession to within recent times. They now number some 800 souls, but have only ex-proprietary rights, the present owner of the village being Pandit Pem Narain, a Kashmiri Brahman.

FYZABAD, *Pargana* HAVELI OUDH, *Tahsil* FYZABAD.

The city of Fyzabad lies in latitude 26° 47′ north and longitude 82° 10′ east, on the right bank of the Ghagra, at a distance of 78 miles east of Lucknow, 92 miles north of Allahabad and 70 miles south of the nearest point of the Himalayas, which are frequently visible, especially towards the end of the rains. The ancient city of Ajodhya lies some four miles off to the east.

Railway communication is afforded by the loop line of the Oudh and Rohilkhand Railway from Benares and Jaunpur to Lucknow, which passes through the south of the city, the station being to the west in the civil lines. A branch line takes off at Rannpali and leads to Ajodhyaghat, and another goes due south from Fyzabad to Sultanpur and Allahabad. Metalled roads run from Fyzabad to Lucknow and Allahabad, and others, some of which are metalled for short distances, to Rai Bareli, Tanda, Akbarpur and Haidarganj. In addition to these, there is a net work of good metalled roads within the municipal limits and in the military cantonments.

Fyzabad is after Lucknow the largest city in Oudh. There is no information extant to show the size of its population in

former days, but at the first Oudh census of 1869 it contained 37,804 inhabitants, and this rose at the following enumeration of 1881 to 43,927, including 5,099 resident in cantonments. In 1891 there was a further increase, but the figures for Fyzabad and Ajodhya are not shown separately, the combined total being 78,921. The last census was that of 1901, when the joint municipality contained 68,988 persons, while 6,097 others resided in cantonments. The population of Fyzabad proper, excluding Ajodhya, was 47,404.

The city is of no great antiquity. In former days the seat of government was at Ajodhya, or Oudh as it was called by the Musalman historians, and the site of Fyzabad was a jungle covered with the scented *keora* or screwpine. The first Nawab Wazir of Oudh, Saadat Khan, built the Qila Mubarak at Lachhmanghat in Ajodhya and this was his official residence; but in Fyzabad he built a shooting-box or *bangla* (bungalow), a name which the place still retains. This building still stands on the high bank of the river, adjoining the Moti Mahal on the north in the compound of the residence of the Sub-Deputy Opium Agent. He then began the Dilkusha palace, portions of which remain in the same compound, but the building was not completed by the time of his death in 1739. His successor was Abul Mansur Khan, better known as Safdar Jang. He founded the city of Fyzabad and made it his residence and military headquarters; but most of his time was spent at Dehli and elsewhere, and it was not till shortly before his death that he came to reside permanently in Oudh. But few buildings of this reign remain. Safdar Jang's palace was the house used by his predecessor, to which he made some additions. His deputy, Newal Rai, built a fine house in Ajodhya, which still stands on the river front. Several Mughal nobles laid out gardens, which have since vanished, though the name is traceable in the Mughalpura muhalla. The sons of Diwan Atma Ram laid out a long bazar to the west of Saadat Khan's enclosure, near the Dehli Darwaza. Risaldar Ismail Khan built the market known as Ismailganj; and several other houses were built by tradespeople and dependents of the court.

Safdar Jang was succeeded by Shuja-ud-daula, who only visited Fyzabad occasionally till his defeat by the British at

Buxar in 1764. He then retired to Fyzabad and made it his capital; he built the now dismantled fort, known as Chhota Calcutta; beyond this were the outer defences known as the *safil*, or more properly *fasil*, which enclosed a large area, embracing nineteen villages with a ditch extending for some two miles to the east, south and west of the fort. Within this space buildings rapidly sprang up. The Nawab himself completed or renewed the Dilkusha house (the present opium bungalow) and the Moti Mahal to the south of it. In 1765 he built the Chauk and the great Tirpaulia or three-arched gateway in it. He subsequently laid out the Anguri Bagh within the fort; the Moti Bagh to the south of, and adjoining, the Chauk; the Asaf Bagh and Buland Bagh on the west of the city; and the Lal Bagh which once was surrounded by a high wall and contained many fine buildings, but is now empty and unenclosed, serving the purpose of a cart *parao*. Other buildings of the period included the Khurd Mahal, which has now long disappeared; the palace of Salar Jang, the Nawab's father-in-law, which has shared the same fate, though his name is preserved in the Bazar Salar Jang, and the mosque of Mansur Ali Khan's Begam, generally known as the Nawab Begam. This was for years used as a jail, but was made over by the British Government to Saiyid Afzal Ali Rizwi Hakim Shafa-ud-daula, the physician of the ex-king, on condition of its being kept in good repair as a place of public worship; the same man obtained the Moti Bagh in perpetuity. Hasan Raza Khan destroyed the old house of Sharif Beg, a Mughal and built on its site the mosque in the Chauk, the gateways on either side of the Chauk, and the Sarai which stands outside the northern gate. This mosque is now used by the Shias of the city and their *peshnamaz* or chief priest is in possession of the rooms in the upper part of the building, for the maintenance of the services of the mosque; the shops below the mosque are nazul property.

Two of the principal remaining works of the era of Shuja-ud-daula in Fyzabad were the erection of his mausoleum, the Gulabbari, and the planting of the magnificent tamarind avenue along the Lucknow road which leads westwards from the Chauk between cantonments and the civil station. Shuja-ud-daula was

the first of his race to be buried in Oudh, the remains of his predecessors having been carried away to Dehli. The tomb was built by himself during his life-time; it had served also as a temporary resting-place for his father's remains. It has always been maintained by the Government of the time, but not always in good repair; and some of its surroundings have been considerably altered. It is now a striking building of fine proportions, standing in a well-kept garden surrounded by a wall, along which passes the road to Ajodhya. It is approached through two large outer gateways, and a third leading to the inner enclosure in which stands the great mausoleum, a structure of plastered brick, in the basement of which is the tomb of the Nawab with his sword and cap of state. The whole has a very grand appearance, and the place and its surroundings form a bright spot in the eastern portion of the city.

Shuja-ud-daula's wife was the well-known Bahu Begam, whose full name was Ammat-uz-zuhra. She was married to the Nawab in 1743, and remained in Fyzabad for many years after his death in 1775. Her residence was the Moti Mahal, a palace within a walled garden to the north-east of the Chauk. The building is now in a dilapidated condition, but a few good rooms remain. Close by is the Begam's mosque fronting a courtyard containing a garden and surrounded by rooms which are now let out as houses. Beyond the mosque to the south is the Imambara built by Jawahir Ali Khan, one of the eunuchs; it stands inside a courtyard which also contains a small mosque and rows of small houses. These three buildings form part of the Fyzabad wasika, mentioned in Chapter IV. The confidential adviser of the Begam was Darab Ali Khan, whose large garden house, rendered historical in connection with the trial of Warren Hastings, stands in the north of cantonments, near the Guptar Park. It is now used as the supply and transport office. There were several other buildings bearing his name in the Mianganj mohalla, but they were sold and the name has now disappeared. To the north-east of cantonments, between the fort and the opium godown, stands the tomb of Bano Khanam, wife of Najm-ud-daula, the brother of the Bahu Begam. This was built by the celebrated Almas Ali Khan, originally one of her slaves, and is

now occupied by the Church Missionary Society. The mosque and tomb of Yaqut Ali Khan stand in the Atal Khan muhalla. This was a eunuch, and held the office of *nazir* with Safdar Jang and Shuja-ud-daula; and the buildings were constructed by his agent, Yusuf Ali, who took possession of his master's estate. They are now in a very dilapidated condition, but formerly contained some fine specimens of stone fretwork, which was sold by one of Yusuf Ali's descendants.

The Begam herself was buried, after her death in 1816, in the grand mausoleum which stands in the Jawahir Bagh, to the south of the city and on the east side of the Allahabad road. It is considered the finest building of its kind in Oudh and is richly endowed, the income being a wasika, as mentioned above. The Begam left three lakhs for the erection of the tomb by Darab Ali Khan, who died in 1818 after laying the foundations and building the plinth The work was carried on by Panah Ali, her vakil, and then by Mirza Haidar, the son of her adopted daughter. They completed the brickwork, but then the money ran out and the beautiful edifice remained unfinished till annexation. The surplus of the wasika funds, amounting to some Rs. 35,000, had been directed to be spent on the work in 1853 and Captain A. P. Orr was deputed to undertake the task; but at the outbreak of the mutiny the unexpended money was plundered. After the reoccupation of Oudh the tomb was completed by Government, but the plastering of the walls and the flooring of the gateways was not effected till 1901.

Asaf-ud-daula did not long remain in Fyzabad. He quarrelled with his mother, the Begam, and then removed his capital to Lucknow. Fyzabad had risen to a height of unparalleled prosperity under Shuja-ud-daula and almost rivalled Dehli in magnificence; it was full of merchants from Persia, China and Europe, and money flowed like water; the population had increased enormously and had spread beyond the fortifications, many of the nobles residing as far off as Raunahi on the west. With the departure of Asaf-ud-daula the city fell into rapid decay, which became more pronounced after the death of the Bahu Begam. The latter administered Fyzabad and the lands in its immediate neighbourhood, and she was succeeded by a

governor; but his position after the retirement of Darab Ali Khan was of small importance. At annexation the place had greatly declined and many of the royal and other buildings were in a state of dilapidation. A great improvement was effected after the mutiny; the main approaches to the city from Lucknow and Sultanpur were considerably altered, the streets widened and the houses rebuilt with some regard for uniformity; and steps were taken at an early date to put some of the best remaining buildings into repair—a policy which has been constantly maintained to the present day.

A fine view of Fyzabad is obtainable from the top of the Begam's tomb. The city is full of trees, groves and gardens, which gives it a picturesque appearance. The place covers a large area and is long and straggling. To the east is the native quarter including the royal dwellings and bazars. To the west, between the railway and cantonments, is the civil station, containing the district courts and offices, the residential bungalows and several shops as well as the courts of the Commissioner and Judge, the museum and public library, the boarding-house of the high school, the dak bungalow and a hotel. To the north of the Lucknow road lies the cantonments, extending from the city on the east to the Guptar Park on the west, and reaching as far north as the Ghagra, above which rise the earthworks of Fort Calcutta. The cantonments contain the European infantry and artillery barracks as well as the lines of the native cavalry and infantry, the race-course, parade and polo-grounds, St. Andrew's Church and the cemetery. The river is crossed by the Mirzaghat ferry, beyond which the road leads to Nawabganj in Gonda. The Guptar Park, which derives its name from the Guptahari temple, the spot where Rama left this earth, is beautifully laid out; it forms part of the extensive *nazul* property in Fyzabad, under the charge of the deputy commissioner.

The city itself contains 19 muhallas, named for the most part after prominent residents of the place, or else from the castes inhabiting them. The remaining public buildings of Fyzabad include the *sadr* dispensary, the high school, the new middle school and boarding-house in the east of the city, the tahsili, kotwali, the district jail between the railway and the police lines,

the post and telegraph offices and the Victoria Hall or municipal office.

Fyzabad was constituted a municipality in 1869 and is united for this purpose with Ajodhya. Within municipal limits are the two towns, the civil stations, and portions of several villages such as Janaura, Deokali, Ranupali and others. The municipal board consists of 18 members, of whom fourteen are elected and four nominated, the chairman is non-official. The income is chiefly derived from the octroi, but considerable sums are realized from the rents of lands and houses, conservancy and the contracts for the collection of dues at the Ajodhya fairs. The sanitation of the place is good, and the city is generally healthy. A drainage scheme for the city has lately been taken in hand. The chief items of income and expenditure since 1891 will be found in the appendix.*

The educational institutions of Fyzabad comprise the high school, with its branch in the Mianganj muhalla; the middle vernacular school; the Forbes' school, a large middle vernacular institution, managed by a committee and aided from municipal funds; and the anglo-vernacular school for girls. The last is the property of the Wesleyan Mission, which has been established in Fyzabad since 1867, and owns in addition a mission house, church and a primary girls' school in the Anguri Bagh muhalla. The other primary schools are those managed by the district board in Sahibganj and Hasnu Katra and a similar school for girls in the chauk; the Islamia school maintained by the wasika in the Bahu Begam's mosque; three private Arabic schools in the Chauk Sarai, Hasnu Katra and the Qandahari Bazar; five Hindi private schools in Fatehganj, Haidarganj, Kotha Parcha and Sahibganj, and a Sanskrit *patshala* in the last-mentioned muhalla. The Church Missionary Society, which had a branch in Fyzabad, formerly maintained one or more schools in the city, but these have all been closed.

FYZABAD *Tahsil*

The headquarters tahsil forms the north-western subdivision of the district and comprises the three parganas of Mangal[illegible] the west, Haveli Oudh in the centre, and Amsin on [illegible] each of which has been separately described. The [illegible]

* A[illegible]

bounded on the north throughout by the river Ghagra, which separates it from the districts of Gonda and Basti. To the south the boundary is formed by the Marha river, beyond which are the Khandansa, Pachhimrath and Majhaura parganas. To the west is the Rudauli pargana of Bara Banki, and to the east the Tanda tahsil. The total area is 238,661 acres or 373 square miles. It contains 496 villages divided at the present time into 1,712 mahals.

The statistics of revenue and agriculture will be found in the several pargana articles. In its physical characteristics the tahsil is divided into two main tracts, separated by the high bank of the Ghagra. Below this is the alluvial *manjha* in which the villages are mainly held on a short-term settlement, and above it the level uplands, the surface of which is only broken by the valley of the Marha and its small tributaries. There are no forests in the tahsil, and the only jungle consists of a few scattered patches of *dhak* trees in the southern portion of Mangalsi, the centre of Haveli Oudh, and the south and east of Amsin.

The tahsil is administered as a subdivision in the charge of a full-powered officer on the district staff, while at Fyzabad there is also a cantonment magistrate whose ordinary jurisdiction extends to the cantonment of Fyzabad, but who also helps in the disposal of the criminal work of the rural area. The tahsildar is assisted by two naib-tahsildars, one of the latter being in the charge of the large *nazul* property in the city. There are at present four supervisor qanungos and 154 patwaris. For the purposes of police administration the tahsil contains seven police-stations, of which two, the Kotwali and Ajodhya thanas, are within municipal limits, while the circle of the cantonment station covers a very small area. The others are Raunahi on the west, Amona and Pura Qalandar in the south, and Maharajganj [illegible] in the east. The south-eastern corner of Amsin falls within the jurisdiction of the Ahrauli thana in tahsil Akbarpur. Only a small portion of the Amona circle lies within the tahsil boundaries, and about one-third of the Maharajganj circle is situated beyond its borders in Bikapur. Here, therefore, as elsewhere in the district, the police circles have been constituted without any regard to the revenue boundaries—an arrangement which causes considerable administrative inconvenience. Outside municipal limits are

three Act XX towns, Goshainganj, Bhadarsa and Darshannagar with a watch and ward of their own, and until 1900, Raunahi was also administered under the operations of this Act. The remainder of the towns and villages of the tahsil are watched by village chaukidars, who are now regular Government servants, receiving their salary from the rural police fund.

The subdivision is admirably supplied with means of communication. The present loop line of the Oudh and Rohilkhand Railway traverses the tahsil from end to end, with stations at Baragaon, Sohwal, Fyzabad, Ajodhya, Darshannagar, Bilharghat, Tandauli and Goshainganj. A branch line from Fyzabad leads to the Ajodhya ghat station, close to which is a bridge of boats across the Ghagra giving access to the Lakarmandi ghat station on the Bengal and North-Western Railway in Gonda. Besides this, there is the new railway from Fyzabad to Allahabad running due south from the district headquarters, with a station at Bhadarsa under the name of Bharatkund.

In addition to the many miles of metalled roads within the cantonment and municipal limits of Fyzabad and Ajodhya, there are also the two main roads leading from Fyzabad to Lucknow and Allahabad. The former runs west, parallel with the railway, past Raunahi, where there is an encamping-ground and an inspection bungalow, and Barai, where there is a second bungalow. Between these two roads is the second class road to Rai Bareli, which is metalled for the first eight miles of its length; from this one branch leads south to Shahganj and Haringtonganj, and another runs north-west to Raunahi past Sohwal station, whence a road leads to Amaniganj. East of Fyzabad runs the main road to Akbarpur and Jaunpur, which is metalled for six miles only. It keeps parallel to the railway on its north side as far as Tanda... where it crosses the line and continues on the south side for the rest of its course through this tahsil. The police-station at Maharajganj contains a room in the upper storey, which can be used for the purpose of an inspection bungalow, and on the same road at Dharupur is a small bungalow belonging to the Khapradih estate. From Maharajganj a branch road leads to Tanda on the east, and from the same point a small road runs south to Bhiti in the Majhaura pargana. The minor roads will be seen

in the list given in the appendix and in the map attached to this volume. The crossing over the Ghagra at Ajodhya is leased by the Government to the Bengal and North-Western Railway for Rs. 6,500 annually. This rent is received by the district board. The railway company owns the bridge material and the ferry steamer that plies in the rains. Besides this there are several ferries over the river, which are worked from the opposite side, with the exception of the Miranghat ferry at Fyzabad and the Tihura ferry east of Darshannagar. The Marha is crossed by a good iron girder bridge on the Rai Bareli road; by an old masonry bridge on the road leading to Shahganj; by a narrow bridge, also of masonry, on the Allahabad road, and by temporary bridges at other places. A new bridge near Goshainganj is much needed and is at present under consideration. The river is fordable in many places, and in the western portion of its course the bed is generally dry from January till the rains.

Besides Fyzabad and Ajodhya, separate articles will also be found on the pargana capitals the police and railway stations, the town of Bhadarsa and the larger villages such as Kamharkha, Deorakot and others in Mangalsi. The list of post-offices, schools, ferries, markets and fairs will be found in the appendix.

The population of the tahsil was first enumerated at the Oudh census of 1869. It then contained 292,87[illegible] inhabitants. In 1881 a slight decrease was observed the total being 290,942, but at the following census of 1891 it had risen to 316,58[illegible] persons. At the last census a further increase was observed as the tahsil possessed 334,327 inhabitants. The figures are, however, subject to correction, as they included 26,728 persons enumerated at the Ajodhya fair, of whom 20,407 belonged to other districts, while 6,321 came from various parts of Fyzabad. Omitting the fair population, the total was 307,599, of whom 155,405 were males and 152,194 females; the whole representing a somewhat marked decrease since 1891. Classified according to religions, there were 263,975 Hindus, 41,459 Musalmans and 2,165 others. The last included 1,418 Christians, 572 Sikhs, chiefly native troops, 126 Aryas, 41 Jains, eight Buddhists, five Parsis and five Jews. Of the Hindus, Brahmans form the most numerous caste, followed closely by Ahirs and Chamars, each of

whom had over 20,000 representatives. Next come Rajputs Pasis, Kurmis, Koris, Banias and Muraos with over 10,000 apiece and after them Kowats, Kahars, and Kayasths. The Rajputs belong to many clans, but the majority are of the Bais, Surajbansi Bisen, Chauhan and Raikwar subdivisions. Among the Musalmans, Shaikhs predominate; next come Julahas, Pathans, converted Rajputs and Bohnas, but apart from these no other caste contains 2,000 members.

The tahsil is mainly agricultural in character, although by reason of the presence of the large towns of Fyzabad and Ajodhya the various trades and industries are more strongly represented than in other parts of the district. Fyzabad is not a manufacturing town and its industries present no remarkable features. It is, however, a commercial centre of some importance for the north and east of the province.

GOSHAINGANJ, *Pargana* AMSIN, *Tahsil* FYZABAD.

A small town in latitude 26° 39′ north and longitude 82° 2[illegible]′ east, on the road from Fyzabad to Akbarpur, at a distance of 2[illegible] miles south-east from the district headquarters. To the east of the road runs the Oudh and Rohilkhand loop line, on which there is a station here. Other roads lead to Dilasiganj and Sarwa on the Ghagra, to Maharua in Majhaura and to Jaisinman on the road from Haidarganj to Fyzabad. The town lies within the limits of the revenue village of Ankaripur, which derives its name from Ankari Rai, a former chieftain of the Amsin Barwars. The bazar of Goshainganj proper was built by one Inchha, a Brahman; another market on the east called Katra was founded by the wife of Madho Singh, a Barwar taluqdar; and a third in Ramnagar Misrauli to the west is known as Partabganj. The land of Ankaripur is now held by the Rajkumar Raja of Dera in Sultanpur, whose ancestor acquired the Barwars' estate. Markets are held twice a week in Goshainganj, and there is a considerable export trade in grain, hides and other articles. The place contains a town-police chauki, a large upper primary school, a post-office and a number of railway bungalows, of which one is held on rent as an inspection bungalow. The *Jhula* or swinging fair is celebrated here in the month of Sawan,

and is attended by some 15,000 persons from the neighbourhood.

The area included in the three bazars has been administered under Act XX of 1856 since the 1st of March 1883. In 1869 the place contained 2,966 inhabitants. This rose to 3,339 in 1881, but at the following census it fell to 3,274. At the last enumeration of 1901 the population was 3,241, of whom 1,873 were Hindus, 1,356 Musalmans and 12 of other religions. The Musalmans are chiefly Julahas who still carry on their ancestral trade of weaving. In 1904 the town contained 790 houses, of which 576 were assessed to taxation; the income from the house tax was Rs. 947, which gave an incidence of Re. 1-10-3 per assessed house and Re. 0-4-8 per head of population. The total receipts amounted to Rs. 1,039 and the expenditure to Rs. 1,034. The latter was chiefly devoted to the maintenance of the town police, at a cost of Rs. 400; conservancy, Rs. 263; and small local improvements, Rs. 141

HAIDARGANJ, *Pargana* PACHHIMRATH, *Tahsil* BIKAPUR.

This village lies in the south-east of the pargana, in latitude 26° 27′ north and longitude 82° 11′ east, at the junction of several small roads leading to Bhiti, Darshan nagar, Kurebhar in Sultanpur, and other places; one of these runs straight westwards to join the Allahabad-Fyzabad road, just south of the bridge over the Bisui. The distance from the tahsil headquarters is eleven miles by road, and from Fyzabad 24 miles The place is chiefly deserving of mention as giving its name to a police-station and a cattle-pound, which really lie on the Bhiti road some distance to the east; but it has also a dispensary, a post-office, and an upper primary school. Markets are held here twice a week. The population at the last census numbered 864 souls, of whom 823 were Hindus and 41 Musalmans The great majority of the inhabitants are Banias. The village lands are very small, having an area of 95 acres, and are assessed at Rs. 250 The proprietor is Thakurain Sri Ram Kunwar of Khapradih.

HAJIPUR, *Pargana* MANGALSI, *Tahsil* FYZABAD.

This is one of the large villages in the west of Mangalsi, lying in latitude 26° 47′ north and longitude 81° 22′ east, some

15 miles west of Fyzabad and a mile north of the Lucknow road. It is made up of two or three main sites and a number of scattered hamlets. The population at the last census numbered 3,265 souls, the principal inhabitants being Chauhans, related to the families of Maholi and Dhaurahra. The village lands, which extend from the railway on the south to the Ghagra on the north cover 2,638 acres and are assessed at Rs. 2,000. The present proprietor is the Maharaja of Ajodhya. There is a small school in the village, but nothing else of any importance. Close to the road is a hamlet known as Begamganj, which derives its name from the Bahu Begam, who intended to establish a bazar there. Two entrance gateways were begun, but never completed, and and are now in a ruinous condition. In Hajipur itself there is a large mosque with a tomb adjoining, known as that of Pir Khwaja Hasan, who is said to have belonged to the army of Saiyid Salar. The village was formerly owned by the Chauhans, one of whom named Dal Singh, amassed a large fortune in the distillery at Meerut, and after building a fine house in his native village left the place with his family. The Chauhans lost their proprietary right as long ago as the time of Darshan Singh; now they do not even retain the occupancy rights which long remained to them and their very houses have been sold.

HAVELI OUDH *Pargana, Tahsil* FYZABAD.

This pargana occupies the central portion of the Fyzabad tahsil, lying between Mangalsi on the west and Amsin on the east. To the north the boundary is formed by the Ghagra, which separates the pargana from the Gonda and Basti districts and on the south by the Marha, which divides Haveli Oudh from Pachhimrath. A large proportion of the north of the pargana lies within the municipal limits of Fyzabad and Ajodhya, and a considerable area in the neighbourhood of the Ghagra consists of lowlying alluvial *manjha* which is held on a short-term settlement. The two rivers effectually drain the pargana except in the centre, where there is a low depression liable to temporary flooding in abnormally wet seasons. The jhils are not very numerous or of any great extent; the largest are those at Mau, Para, Arwawan, Atraura and Gangauli. The soil of the pargana

is a sandy loam with occasional patches of *bhur*; but in the south-west it inclines to clay, both in appearance and texture. In the neighbourhood of the cities of Fyzabad and Ajodhya the land is exceptionally fine, and is devoted to the growth of vegetables and tobacco. There are also some excellent villages in the south above the Marha river.

The total area of the pargana in 1901 was 90,321 acres or 141 square miles; the amount is liable to considerable fluctuations owing to the action of the river. At the first regular settlement it was only 81,200 acres, while at the last assessment it was no less than 90,719 acres. The proportion under cultivation is naturally lower than in other parts of the district, by reason of the large area taken up by roads and buildings. In 1864 it amounted to 55 per cent. of the whole, and thirty years later the proportion was exactly the same, although the actual area had considerably increased. Since the last settlement there has been some further development, and in 1904 the land under the plough amounted to 51,903 acres or 57·4 per cent., while 24,051 acres bore a double crop, the increase in this direction having been very marked. Of the remaining area, 19,136 acres were classed as culturable, including 1,517 acres under groves and a large amount of poor and precarious land; and 19,285 acres as barren, of which more than half was under water and the bulk of the remainder occupied by sites and roads, the actually unculturable land being only 2,826 acres. The pargana is generally well supplied with means of irrigation, both from the numerous wells and the tanks and jhils. Two or three villages have a deficient water supply, but as a rule irrigation is practicable when required. The chief kharif staples are rice, juar and maize, while a considerable amount of land is under sugarcane. In the rabi, gram and peas take the lead, being generally sown in succession to rice, and after them come wheat and barley, while the more valuable crops such as opium and tobacco are extensively grown.

The chief cultivating classes, in numerical order, are Brahmans, Rajputs, Musalmans, Kurmis, Ahirs, Muraos and Chamars. The high caste element is very strong, their average rent-rate at the last settlement being only Rs. 3·59 per acre as against Rs. 5·6 paid by low caste tenants; the difference was thus 35·96 per cent.,

a much higher figure than in any other pargana of the district. A somewhat low proportion was held by ordinary cash-paying tenants, who cultivated 58·38 per cent. of the whole; while 22·66 per cent. was in the hands of under-proprietors, 5·12 per cent. was held by occupancy tenants, and 6·61 per cent. was rent-free or leased at nominal rates. Proprietors cultivated 6·97 per cent. as *sir* or *khudkasht*—a very low proportion, and only ·26 per cent. was held on grain rents, the area being smaller than in any other part of the district. The revenue at the summary settlement amounted to Rs. 74,673, and this was raised at the regular assessment to Rs. 97,505, the subsequent revision giving a reduction of Rs. 4,934. At the last settlement a large enhancement of over 32 per cent. was taken, but much of this was imposed nominally on non-assessable lands, the increase in the case of the revenue-paying area being only 18·9 per cent. The net final demand was Rs. 91,297, exclusive of the revenue of the alluvial mahals, which were last assessed in 1903-04 at Rs. 12,084. The latter are 71 in number, but many of them have no cultivation or are nominally assessed; one or two, however, such as Jamthara and Tihura in the immediate neighbourhood of Fyzabad, are valuable properties. The initial incidence of the revenue was Rs 2·32 per acre of cultivation—a higher figure than in most parganas of the district, and due to the unusually high rents prevailing in the suburban area.

The population of the pargana at the first Oudh census of 1869 numbered 131,337 persons. This rose to 139,610 in 1881 and to 153,271 in 1891. At the last census the population was unduly swelled by the inclusion of the pilgrims at the Ajodhya fair, the total being 176,307 persons. Excluding the municipality the number of inhabitants was 101,222, of whom 93,187 were Hindus, 7,973 Musalmans and 62 Christians and others. Beside the two cities, the only places of any importance are Bhadarsa-Darshannagar and Jalaluddinnagar, which have been separately mentioned, as also have Amona and Pura Qalandar, at both of which police-stations are established. The schools, bazars and fairs of the pargana are shown in the appendix.

Means of communication are excellent. The pargana is traversed by the loop line of the Oudh and Rohilkhand Railway with stations at Fyzabad, Ajodhya, Darshannagar and Bilharghat.

From this a branch line runs to Ajodhya ghat taking off at Raenpali. From the Fyzabad station the new line runs south to Sultanpur and Allahabad with a station called Bharatkund near Bhadarsa. The chief roads, in addition to those within municipal limits, are the provincial roads from Fyzabad to Lucknow and Allahabad, and those to Rai Bareli and Akbarpur, both of which are metalled for a short distance. Others lead from Darshannagar to Bhadarsa and Haidarganj, the latter being connected by a branch road with Jalaluddinnagar.

The pargana derives its name from Oudh or Awadh, a corruption of Ajodhya, the old headquarters of the province. The governor used to reside in the fort near Lachhmanghat in Ajodhya until the days of Safdar Jang, who built his palace at Fyzabad. As elsewhere, the Bhars are said to have been the early owners of the soil. They were overthrown by the Musalman and Rajput invaders and have now entirely disappeared. Their place was taken by a number of different families. Among the earliest settlers were the Bashisht Brahmans who claim descent from the old Hindu inhabitants of Ajodhya and state that their ancestors returned thither from Kashmir in the days of Vikramaditya and that they retained their possessions during the supremacy of the Bhars. At all events they were the chief zamindars of the pargana in the days of Akbar, but they seem to have given way before the Surajbansi Rajputs, and the Brahmans now hold only subordinate rights in a few villages. The story of the Surajbansis is given in the account of Jalaluddinnagar. Lalji Singh, the founder of the family, acquired possession of 97 villages and his descendants still hold rights in 51 villages. In 21 of these they are independent proprietors, in 13 they are in subordination to the Raja of Dera, and in 16 others to the Maharaja of Ajodhya. From the same family came the Rajas of Amorha and Maholi in Basti, whose possessions were confiscated after the mutiny, the Raja of Mahson in the same district, and the Raja of Haraha in Bara Banki.

Another family was that of the Gargbansis, who also claim to have been settled here from a very early date, and to have acquired the four estates of Kusmaha, Halwara, Sarethi and Firozpur, consisting of ten villages. These they still held till

1816, when their lands were absorbed into the Mahdauna taluqa, and they now only hold under-proprietary rights in three of their original villages, Halwara having been entirely lost. Others of this clan founded the large taluqas of Khapradih and Sihipur. The Bais of this pargana state that they came from Baiswara and displaced the Bhars in the possession of 37 villages; but like the other Bais of this district their origin is very doubtful. They still hold the village of Ashrafpur, but most of their possessions were absorbed into the taluqas of Ajodhya and Mau Jadubanspur while others are in the hands of independent proprietors. The Upaddhya Brahmans, who settled here some 350 years ago also acquired 12 villages, and these, too, passed into the hands of the Sakaldipis of Mahdauna at the beginning of the nineteenth century; but some of the family still hold the Usru mahal in subsettlement, and have subordinate rights in three other villages. Mention has been made in the article on Bhadarsa of the Saiyid family of that place, who own nineteen villages revenue-free.

The Kurmi taluqa of Mau Jadubanspur was founded by one Darshan, who came with his father from pargana Birhar to Lucknow and there enlisted in the service of Saadat Ali Khan. He ultimately succeeded to the command of a regiment and was made a Raja. He died in 1851 at the age of 80, after undergoing many vicissitudes of fortune. His son, Raja Jai Lal Singh succeeded to a fine estate made up of Mau Jadubanspur, Palia Shahbadi, Janaura, Ranupali and Deokali, amounting in all to 64 villages. For the part taken by him in the rebellion his property was confiscated and bestowed on Raja Rustam Sah of Dera

The pargana which has remained unchanged since annexation now contains 187 villages, divided into 546 mahals. Of these [illegible] including 170 subsettled, are held by taluqdars, 132 by zamindars three of which are subsettled, 54 in pattidari, and five in bhaiya-chara tenure; while two are the property of Government and 42 are revenue-free The *nazul* land, which covers 15,781 acres is chiefly in Fyzabad and its immediate neighbourhood The revenue-free area, 5,362 acres in all, is mostly held by the Bhadarsa Saiyids, while of the remainder, at the time of the last settlement, 54,548 acres were held by taluqdars, 1,936 acres by single zamindars, and 13,109 acres by coparcenary bodies. Over 13 per

cent. of the whole pargana is held in subsettlement, nearly two-thirds by Rajputs, and the bulk of the remainder by Brahmans.

The chief taluqdar of the pargana is the Maharaja of Ajodhya, whose property consists of 68 villages and 14 pattis, known as the Baretha estate. The Rajkumar Raja of Dera holds 24 villages and 15 pattis; the taluqdar of Bhiti owns the Narainpur estate of six villages and two pattis; the taluqdars of Khajurahat hold the Bhadokhar property of four villages and two pattis and the Chakarain of Khapradih owns the single small village of Sakrauli. The other proprietors are chiefly Brahmans, Rajputs of various clans, Musalmans, Khattris, Banias and Kalwars.

ILTIFATGANJ, *Pargana and Tahsil* TANDA.

This place formerly gave its name to a pargana which was amalgamated with Tanda before 1869. It stands on the banks of the Ghagra in latitude 26° 36′ north and longitude 82° 33′ east, on the road from Fyzabad to Tanda, at a distance of eight miles from the latter and 29 miles from the district headquarters. A branch road here takes off to the south and leads to Akbarpur. The pargana was originally known as Naipur, but in the days of Safdar Jang it was held in *jagir* by Khwaja Iltifat Ali Khan, a well-known member of the court, who established the bazar in Aurangabad to which he gave his own name; and as the revenue collections were made at this place, the name was extended to the pargana as well. It is now a considerable village with a population of 2,075 persons at the last census. Of these, 911 were Musalmans, many of them being Julahas who still pursue their ancestral occupation of weaving. After Tanda, this is the most important town in the pargana. The place contains a district post-office and a large upper primary school. Adjoining Iltifatganj is the village of Alampur, the home of a large family of Mughals who formerly held the greater part of the pargana. They were deprived of most of their lands by the taluqdars of Pirpur, but in 1826 a large portion was restored and was successfully retained till annexation.

JALALPUR, *Pargana* SURHURPUR, *Tahsil* AKBARPUR.

A flourishing town situated on the right bank of the Tons, in latitude 26° 18′ north and longitude 82° 44′ east, at a distance of

14 miles south-east of Akbarpur and 50 miles from Fyzabad. It is connected by a metalled road with Malipur station on the railway, while unmetalled roads run in all directions and lead to Akbarpur, Surhurpur, Mittupur, Tighra, Ramnagar and Baskhari. The Tons is crossed by a temporary bridge which is replaced by a ferry during the rains. There is a large traffic and a permanent bridge is much needed. The river here about has a very winding channel and flows between high and precipitous banks, in many places clothed with jungle. In the outskirts of the town are occasional clusters of palm trees which give the place a picturesque appearance. Jalalpur contains a police station and a post-office standing outside the town, a large middle vernacular school with a boarding-house at a little distance, and a cattle-pound. There are two masonry mosques and nine Hindu temples in the place. The market days are Tuesday and Saturday in each week. The Muhammadan festival of the Muharram is celebrated here by a large number of persons, the attendance averaging about 4,000, while a somewhat larger Hindu fair known as the Bijai Dasmi takes place in the month of Kuar.

Jalalpur is said to be called after the emperor Jalal-ud-din Akbar, in whose days it was built, and stands on the lands of the old village of Nahvi Alipur. The latter gave its name in former days to a tappa of pargana Akbarpur which formed part of the jagir held by Iftikhar-ud-daula, a brother of the Bahu Begam. The grant was resumed by Saadat Ali Khan in 1805 and since that time the old fort has been in ruins. The place is now the property of the taluqdars of Samanpur.

At the first Oudh census of 1869, Jalalpur contained [illegible] inhabitants. The total rose to 7,226 in 1881, and at the following census to 8,375. Since then it has somewhat declined in size, as in 1901 the population was 7,265, of whom 3,847 were Musalmans. The town is administered under Act XX of 1856, the operations of which were extended to the place in August 18[illegible]. In 1904 the town contained 1,316 houses, of which 683 were assessed to taxation, yielding Rs. 1,650, which represented an incidence of Rs. 2-6-2 per assessed house and Re. 0-3-8 per head of population. The total income was Rs. 2,192, and the expenditure Rs. 2,[illegible]. Of the latter, Rs. 850 were devoted to the upkeep of the town police, Rs. 304 to conservancy, and Rs. 750 to local improvements.

JALALUDDINNAGAR, *Pargana* HAVELI OUDH, *Tahsil* FYZABAD.

This is a large village standing in latitude 26° 42′ north and longitude 82° 16′ east, on the high bank of the Ghagra and on the east side of the road from Fyzabad to Akbarpur and Tanda, at a distance of ten miles from the district headquarters. The place is said to derive its name from the Emperor Akbar, but nothing else is known of the connection between that monarch and the village. It is composed of two sites lying close together, on the west is the bazar called Pura, and on the east the agricultural village of Jalaluddinnagar. The old name was Pura Marna, and some 400 years ago it is said to have been held by one Banda Sah, a merchant. This man excavated a large tank to the north of the village which still bears his name. The story goes that on one occasion the merchant found one Shah Bhikha of Bilahri, a hermit of great repute, washing his cloth at the edge of the tank, and admonished him for so doing. The holy man became incensed at this and cursed the tank; wherefore water is but rarely to be found in it. Banda Sah seems to have been cursed as well, for he died childless, and his property passed into the hands of his servant, one Lalji Singh, a Surajbansi who had come with his three sons from Kali Kumaun and settled in the suburb of Fyzabad, which is now known as Sultanpur. From Lalji Singh come the Surajbansi zamindars of the pargana. The greater part of Pura is still held by 20 members of this clan, while a number of their kinsmen hold a portion of the village in sub-settlement under the Maharaja of Ajodhya. The total area is [illegible] acres, and the revenue Rs. 1,550. Besides the bazar which is a busy and flourishing trade centre, the place contains a large upper primary school and a cattle-pound. The population at the last census numbered 2,747 souls, of whom [illegible] were Hindus and 287 Musalmans. About a mile distant to the south is the railway station of Bilharghat, which is separately mentioned.

KATAHRI, *Pargana* MAJHAURA, *Tahsil* AKBARPUR.

This place gives its name to a station on the loop line of the Oudh and Rohilkhand Railway, between Goshainganj and Akbarpur, lying in latitude 26° 39′ north and longitude 82° 27′

east. The station has been but recently constructed, as formerly it was located at Kamirpur, some two miles to the north-east. Katahri is a hamlet of Partabpur Chamarkha, a village on the road from Fyzabad to Akbarpur, some eight miles north-west of the tahsil headquarters. It had a population at the last census of 355 persons. The lands of Partabpur with its numerous hamlets, including Katahri, cover 2,985 acres and are assessed to a revenue of Rs. 1,982. They are divided into three mahals, of which one is owned by Pandit Bisheshwar Nath, a Kashmiri Brahman, one by Babu Abul Qasim Khan, a Musalman Rajput of the Mehpur Baragaon house, and the third by a Saiyid. There is nothing of any interest in the village except a small iron foundry belonging to Pandit Bisheshwar Nath, and a primary school.

KHANDANSA, *Pargana* KHANDANSA, *Tahsil* BIKAPUR.

The place which gives its name to the pargana is a village lying in latitude 26° 36′ north and longitude 81° 47′ east on the east side of the road leading from Rudauli and Amaniganj to Haliapur in the Sultanpur district, at a distance of about five miles east of the Gumti and the same distance south of Amaniganj bazar. The place is of very little importance and contains no features of interest. At the last census it contained a population of 1,094 persons, the majority of them being Brahmans. The village lands cover 1,162 acres and are assessed to a revenue of Rs. 1,470. The proprietors are Bisen Rajputs and the village is divided into a large number of mahals, no less than 38 persons being recorded as sharers in 1904. There is a small bazar in which markets are held twice a week, a large upper primary school, and a cattle pound. *Khandansa is said, according to the local tradition,* to have been founded by one Khande, a Bhar, some 600 years ago, but nothing else is known of its history. In Akbar's days it gave its name to a tappa of pargana Rudauli and the separate pargana of Khandansa was not formed till within recent times.

KHANDANSA *Pargana, Tahsil* BIKAPUR.

This pargana forms the western and smaller portion of the tahsil and occupies the south-western corner of the district. To the east lies Pachhimrath, on the south and south-west the

Sultanpur district, on the west and north-west the Mawai and Rudauli parganas of Bara Banki, and on the north Mangalsi, separated from Khandansa by the Marha. For a short distance the south-western boundary is formed by the Gumti which is fed by a small stream running southwards along the western border. The Marha in this pargana is little more than a string of pools, except in the rainy season. It only drains the extreme north of the pargana, while the Gumti also serves but a limited area in the south west. In the upper part of the central tract there is a block of land in which the drainage is somewhat defective, and as the water finds no proper outlet considerable damage is done in years of heavy rainfall. This tract contains a large number of jhils, the chief of which are those at Gahnag, Jelahan, Tal Dheli, Kanji, Sirsir, Parsawan, and Dih Gindhar. The drainage from these jhils works its way to the south-east in the direction of the Gumti, but the water escapes with difficulty. The soil of the pargana is chiefly loam inclining to clay in the north-east and south-east. In the south west towards the Gumti and along its small tributary, the ground is cut up by the ravines and the soil deteriorates into *bhur*. The centre is generally poor, owing to the number of swamps.

The total area of the pargana is 74,781 acres or 117 square miles. The proportion cultivated at the first regular settlement was 56 per cent., but since that time there has been a considerable improvement, although the pargana suffered heavily in 1871, 1878 and other years. In 1894 the cultivated area was 43,296 acres, or over 57 per cent., and since that time the increase has been more rapid. In 1904 as much as 45,590 acres or nearly 61 per cent. were under the plough, and 21,610 acres bore a double crop. Of the remaining area, 19,409 acres were classed as culturable, including 5,162 acres under groves—an unusually large proportion, and a large amount of inferior waste that has never been reclaimed; [illegible]782 acres were returned as barren, but of this all save 1,145 acres was either under water or occupied by sites and roads. The irrigated area is large, amounting in ordinary years to over 45 per cent. of the cultivation. Most of this is obtained from the numerous tanks and jhils, but the pargana has a fair supply of wells and in most places more can be made when required. The

kharif is the principal harvest, owing to the great extent of rice land. This also accounts for the large *dofasli* area, as the rice fields are generally covered with gram and peas during the cold weather. Other staples are wheat, barley, juar and maize, while there is also a small amount of tobacco and sugarcane. The cultivation of indigo has entirely disappeared.

The agriculture of the pargana is generally of a high standard. Low caste tenants largely predominate, the most numerous being Ahirs, Muraos, Pasis, Lodhs and Chamars. At the last settlement the average low caste rent-rate for the pargana was Rs. 6·07 per acre, while the higher castes paid Rs. 4·51, the difference being 25·91 per cent. No more than 51·81 per cent. of the cultivated area was held by ordinary cash-paying tenants, a lower proportion than in any other part of the district, although a very similar state of things prevails in Pachhimrath. This is due to the fact that 22·52 per cent. is cultivated by the proprietors themselves as *sir* or *khudkasht*, and 21·73 per cent by under-proprietors. Of the rest, 3·10 per cent. was rent-free or held at favoured rates, ·18 per cent. was in the hands of occupancy tenants, and ·45 per cent. was grain-rented.

The revenue of the pargana at the summary settlement was Rs. 50,785. The demand at the regular settlement was originally fixed at Rs 86,138, which gave an enhancement of 70 per cent. Great dissatisfaction was expressed with this settlement, and for a long time the zamindars refused to engage. In the subsequent revision a reduction of 6·81 per cent. was made, the ultimate demand being Rs. 80,519 At the last assessment the enhancement amounted to 16·17 per cent., the net final revenue being Rs. 92,764, giving an initial incidence of Rs. 2·16 per acre of cultivation—a very high rate.

In 1869 Khandansa contained 68,738 inhabitants, but the area was subject to several subsequent alterations, the population of the pargana in its present form being 70,905. At the next census of 1881 the total was 67,712, and this rose in 1891 to 72,340. The last enumeration gave a total of 74,165 persons of whom 68,494 were Hindus, Musalmans being comparatively scarce in this part of the district. The only place of any size in this pargana is Muhammadpur or Amaniganj, which, with

Khandansa itself, has been separately described. The bazars, schools, post-offices and fairs are shown in the appendix. The only fairs of any size are those of Bawan and Deogaon. The latter is held in the month of Pus in honour of Sundar Shah, a Musalman, and Niddhi Chand, a Nanakshahi faqir. There is a *dargah* here with a small grant of rent-free land. A small amount of trade is carried on, chiefly in metal vessels. The Bawan fair is held in the month of Bhadon in honour of Bandeo Rikh, whose shrine was discovered about fifty years ago by Indra Dal, the priest of the old zamindars, who found a reference to the place in the *Ajodhya Mahatma.*

The pargana is somewhat poorly supplied with means of communication, as it contains neither railway nor metalled road. Through the south-east corner runs the road from Fyzabad to Rai Bareli, from which a branch takes off at Haliapur in Sultanpur and passes through Khandansa and Amaniganj to Rudauli. From Amaniganj one road leads to Milkipur, Haringtonganj and Khajurahat, and another to Sohwal station, a branch from the latter taking off at Gaddopur and leading to Kuchera.

It is said that in early days the tract was divided into four tappas, known as Khandansa, Urwa, Bhakhauli and Dih Girdhar. This arrangement continued till the days of Akbar, when Khandansa was constituted a pargana and included in the *ilaqa* of Rudauli. At the second summary settlement Khandansa was treated as a separate pargana consisting of 113 villages, and was included in the Bara Banki district. In [illegible] this tract together with nine villages of Rudauli and [illegible] were taken from the Bara Banki district, as well as [illegible] villages of pargana Jagdispur which lay to the south of the Gumti, and was transferred to Fyzabad. Subsequent alterations left Khandansa with 153 villages, and a further change was made in 18[illegible], when the pargana was transferred from the old [illegible] tahsil to Bikapur, and at the same time a few villages were added in the south from Mangalsi. Like the other parts of the district the tract is said to have been originally held by the Bhars, one of whom named Khande was the reputed founder of Khandansa. The remains of the Bhars' villages are still to be seen at Bhakhauli, Sarsanda and elsewhere. The Bhars were overthrown by one

Deo Rai, a Bisen of Majhauli in Gorakhpur, whose descendants made themselves masters of the tappas of Khandansa and Urwa and adjacent villages in Mangalsi. They have retained their proprietary right and still own 87 villages of the pargana. Some thirty villages are held by the Chauhans, a branch of the great Pachhimrath family. They have fared better here than their brethren to the east, as they have managed to retain their estates for 26 generations. Some Musalman converts from this family are called Khanzadas and occupy Sarsanda. The Bhale Sultans properly belong to the Sultanpur district, but they hold eleven villages in this pargana, ten of those being included in the Deogaon taluqa, an account of which has been already given in Chapter III. At one time a family of Pathans acquired a small estate from the Bisens and had their headquarters at Bhawannagar, where the remains of their fort are still to be seen. Their property is now, however, reduced to the single village of Allahpur. Kayasths hold a small portion of the pargana, but apparently they at one time occupied a position of some importance. In the village of Dholi Askaran are the ruins of an enormous fort said to have been built by one Mata Gur Bakhsh, a Kayasth chakladar, about 200 years ago. Nothing is known of the history of this family save that they sold the village of Zafarnagar to the Musalman *muafidars* of Saidkhanpur, whose ancestor Shah Ahmad Zaman, obtained half the latter village as a revenue-free grant from Asaf-ud-daula for the support of the *dargah* of Makhdum Shah Abdul Haq.

At the present time the pargana contains 128 villages, divided into the unusual number of 1,575 mahals. Of the latter, 56 are taluqdari, 743 zamindari, 773 pattidari, one bhaiyachara and two revenue-free. The subsettled area is comparatively small, only 18 taluqdari and 7 zamindari mahals being held on this tenure. Over two-thirds of the pargana is held by Rajputs, 21 per cent. by Musalmans, and 11 per cent. by Brahmans. Other castes, as Banias, Bairagis, Kayasths and Kalwars, hold minute properties. Taluqdars own but one-fifth of the whole area, a smaller proportion than in any other pargana of the district. Besides the Khanzada owner of Deogaon, the Shaikhs of Barai in Bara Banki own four villages and four pattis known as the Aghiari estate, purchased by Chaudhri Ghulam Farid of Rudauli; and the Maharaja of Ajodhya has the

Paikauli estate of seven villages acquired by Maharaja Sir Man Singh.

KICHHAUCHHA, *Pargana* BIRHAR, *Tahsil* TANDA.

This place, which is also known as Ashrafpur, is a small town standing in latitude 26° 25′ north and longitude 82° 6′ east, on the banks of the Taunri river, at the junction of the roads running from Jalalpur to Baskhari, and from Akbarpur and Bariawan to Tendua, at a distance of 14 miles from Akbarpur and 50 miles by road from the district headquarters. Baskhari lies two miles to the north, and adjoining it and Kichhauchha is Rasulpur Dargah. The town is a poor place, ill-situated on low ground and surrounded by streams and tanks. The place contains a large upper primary school and a masonry mosque, but nothing else of any interest or importance. It has not increased in size of late years. At the first Oudh census of 1869 it contained 2,330 inhabitants, and this rose to 3,513 in 1881 and to 1,036 in 1891, but both these figures were probably exceptional owing to pilgrimage. At the last census the population was only 2,025, of whom 998 were Musalmans. The inhabitants live by agriculture or by preying on the pilgrims who stay in or pass through the place on their way to the shrine of Makhdum Ashraf at Rasulpur.

The history of the town is closely connected with the celebrated Makhdum Ashraf whose story is told in the article on Rasulpur. Fourth in descent from him came Shah Jafar, who drove out the Bhars from Kichhauchha and took possession of it, his younger brother, Shah Muhammad founded the market which adjoins it on the west, and gave it the name of Ashrafpur. Their descendants obtained many revenue-free grants from the Dehli sovereign; but these were for the most part resumed by Saadat Ali Khan, and at the first regular settlement the Saiyids only held land in Kichhauchha, Baskhari and Rasulpur. The lands of Kichhauchha cover 777 acres, and are assessed at Rs 1,332. Part of them is held by the Saiyid taluqdars of Pirpur and part by those of Samanpur, whose ancestors acquired a portion of the estates of the old Saiyid family during the first half of the nineteenth century. The rest still belongs to the Saiyids, excepting two small pattis held by the Palwar taluqdars of Haswar and Makrahi.

Kichhauchha has been administered under Act XX of 1856 since 1884, and its operations have been extended to an area of [illegible]4 acres. In 1904 the town contained 518 houses, of which 187 were assessed to taxation; the house tax yielded Rs. 380, falling with an incidence of Re. 1-13-6 per assessed house and Re. 0-2-4 per head of population. The total receipts from all sources were 434, including the balance from the preceding year. The expenditure was chiefly devoted to the maintenance of the town police, at a cost of Rs. 220; while Rs. 90 went to conservancy and Rs. 64 to small local improvements.

KUNDARKHA KHURD, *Pargana* MANGALSI, *Tahsil* FYZABAD.

This is a large village in the south of the pargana, lying in latitude 26° 43′ north and longitude 81° 54′ east, on the road from Sohwal station to Amaniganj, at a distance of 14 miles from Fyzabad. The southern boundary of the village is formed by the Marha river. The place is often known by the name of one of its hamlets, Deorhi Hindu Singh, so called on account of its being the residence of Hindu Singh, a Bisen chieftain of some celebrity. The bazar is known as "Deorhi" and markets are held here twice a week. There is a large upper primary school in the village, an aided girls' school and a post-office. The population at the last census amounted to 2,562 persons, of whom 2,3[illegible] were Hindus and 232 Musalmans. The village has a total area of 1,700 acres and is assessed at Rs. 1,125; the present proprietor is the Maharaja of Ajodhya. The place is said to have been founded by one Khundar Singh, a Bisen, some 550 years ago; many of his descendants still reside here, though their property was absorbed, together with that of their kinsmen in Pachhimrath by Raja Darshan Singh and his successors. One of these Bisens was Hindu Singh, who entered the service of Shuja-ud-daula as a private soldier. He rapidly rose to the rank of subahdar and soon distinguished himself by reducing the fort of Birjauli near Bangarmau in Unao. This exploit was achieved in defiance of the orders of his superior officer, Ajab Singh. On the receipt of the news, the Nawab replaced the latter by Hindu Singh and afterwards gave him the command of seven regiments with the

rank of general. His brother, Barjai Singh, was promoted to the command of his own old regiment, and from that time forth he was present in almost every action in which the forces of the Nawab were engaged, including the Rohilla war of 1774. For his services he obtained Kapasi and Lakhauri, two of the richest villages in the pargana, in revenue-free tenure. He remained high in the esteem of Asaf-ud-daula, and in reward for the feat of killing a tiger with his sword during a hunting expedition in Nepal, he obtained the Nawab's elephant as a gift and the grant of the village of Uchitpur. Hindu Singh was succeeded by his son, Raja Madho Singh, who held a large estate, but in 1843 this was absorbed in the great taluqa of Bakhtawar Singh of Mahdauna. Maharaja Man Singh held Kapasi and Uchitpur free of revenue till the first regular settlement, while Lakhauri remained unassessed during his lifetime.

LORPUR, *Pargana and Tahsil* AKBARPUR.

A large village lying in latitude 26° 23′ north and longitude 82° 33′ east, a short distance to the west of the main road from Fyzabad to Jaunpur and three miles south-east of the tahsil headquarters. It contained at the last census a population of 3,085 persons, of whom 1,712 were Hindus, 1,307 Musalmans, and 66 Jains and others. The inhabitants are for the most part agriculturists; but among the Muhammadans are many Julahas who carry on a considerable business in weaving. There is a bazar here in which markets are held twice a week, and a large upper primary school. The Ramlila and Muharram festivals are annually celebrated here and attract a number of persons from the neighbourhood. The lands of Lorpur cover 1,391 acres and are assessed at Rs. 1,150; the proprietors are the taluqdars of Samanpur, while several Shaikhs hold under-proprietary rights. Lorpur is the parent village of the Samanpur taluqa, and adjoining it on the south is Pirpur, which gives its name to another large estate.

To the north of the village is a large tank, in the centre of which is a mound connected with one side by a causeway. On the mound is the tomb of Saiyid Taj, who is said to have come from Arabia and settled here in the days of the Ghori Sultans. The tomb, which is overshadowed by a fine old tamarind tree,

consists of eight stone pillars supporting a stone architrave with a broken domed roof of brick. The foundations are of block kankar and under each pillar is a slab of red stone about two feet square. The pillars, which are about 4 feet 6 inches high, are octagonal in the centre and circular in the upper portion. They are lightly carved, but in many places have suffered from exposure to the elements. On the inside of the architrave on the west is an inscription, most of which still remains. This is to the effect that the building was erected in 772 Hijri, within the limits of Sinjhauli and that lands and groves were given for the support of the tomb, the Quran readers, servants and other expenses. The date shows the building to have been constructed during the reign of *Firoz Tughlaq*, who founded the city of Jaunpur in 1359 A.D. The ground inside and outside the building was dug up many years ago by thieves in search of treasure, and the tomb itself has been disturbed.

MAHARAJGANJ, *Pargana* AMSIN, *Tahsil* FYZABAD

This is the name of a small bazar situated on the borders of the villages of Maya and Kanakpur, in latitude 26° 38′ north and longitude 81° 20′ east, on the southern side of the road leading from Fyzabad to Jaunpur, at a distance of 16 miles from the district headquarters. Close to the bazar a road branches off to Tanda running towards Dilasiganj on the banks of the Ghagra. From the same point a third road runs south to Bhiti. The place is merely deserving of mention as possessing a police station, which stands in the angle between the two main roads. Besides the thana, the village contains a cattle-pound, a post-office and a small aided school. Markets are held in the bazar twice a week. The population of Maya at the last census numbered 613 persons, of whom the majority are Chauhan Rajputs. In former days these people were the proprietors of the village, but in the first half of the nineteenth century the place was acquired by the Gargbansis of Khapradih and it is now held by Thakurain Sri Ram Kunwar. The area of the village of Maya is 426 acres and the revenue Rs. 550.

MAJHAURA, *Pargana* MAJHAURA, *Tahsil* AKBARPUR

The capital of the pargana is a mere village, lying in latitude 26° 28′ north and longitude 82° 24′ east, about half a mile distant

from the right bank of the Marha river. Through the village runs the road from Bhadarsa to Tiwaripur, at the latter place joining the main road from Fyzabad to Akbarpur; this crosses the Marha by a temporary bridge in the dry season and by a ferry in the rains, close to Majhaura. Half a mile to the west runs a cross road from Maharua to Goshainganj. The place is said to have been founded more than 500 years ago by one Saiyid Manjhe, but nothing is known of its history. It gave its name to a pargana in the days of Akbar, and formerly contained a mud fort which lay to the south-west of the main site. The population at the last census numbered 1,146 persons, of whom 771 were Musalmans. The village has a total area of 595 acres, but only a small portion is assessed, the revenue demand being Rs. 155. The owners are the Khattris of Shahzadpur. Majhaura possesses a post-office and an upper primary school.

MAJHAURA *Pargana, Tahsil* AKBARPUR.

This pargana forms the western portion of the tahsil, extending westwards from Akbarpur to the borders of Pachhimrath. To the north lie Amsin and Tanda, and to the south the Sultanpur district, the boundary being formed by the Majhoi river. Part of the northern boundary is constituted by the Marha which flows eastwards in a tortuous course as far as Goshainganj, there it bends southwards and passes through the pargana to join the [illegible] on the eastern borders at Kara[illegible]. The [illegible] flows through the centre of the pargana and for [illegible] miles forms the eastern boundary before its junction with the Marha. These [illegible] rivers with the Majhoi are the main drainage channels for the whole tract, with the exception of the north-eastern corner, the drainage of this passes into the Thirwa. There are a few swamps, noticeably those at Darwan, Haliq[illegible] [illegible]lalpur and Na[illegible]aha; in wet years they overflow their banks and sometimes cause considerable damage. There are [illegible] two other jhils in the south, the chief being those at Banga[illegible] and [illegible]. This portion is generally well drained, but in abnormally wet years many of the villages along the rivers are liable to sustain some damage from floods. The soil in the north and south inclines to clay, but the centre is a good sandy loam with occasional patches of clay and

bhur. South of the Bisui there are frequent stretches of *dhak* jungle.

The total area of the pargana is 82,774 acres or 129 square miles. At the first regular settlement 58 per cent. was under cultivation, but since that time there has been a marked improvement. At the last assessment the cultivated area had increased to 52,855 acres or 63·88 per cent.—a figure which has been considerably surpassed in recent years; as in 1904 it amounted to 54,281 acres or 65·5 per cent. of the whole. Of the remainder, 16,751 acres, including 3,333 acres under groves, were classed as culturable, being for the most part land that had never been reclaimed, and 11,742 acres as barren; the last comprising 6,250 acres under water and 3,438 acres occupied by sites and roads. Means of irrigation are generally abundant, and in ordinary years nearly two-thirds of the cultivated land is irrigated; the jhils and tanks are very largely used, while the pargana also possesses an ample supply of wells. The kharif covers a larger area than the rabi, and in 1904 as much as 23,940 acres bore a double crop, the increase in this direction of recent years being very marked. The chief staples are rice, sugarcane and juar in the kharif, and gram, peas and wheat in the rabi. There is still a small amount of indigo, but poppy and tobacco are quite insignificant.

The chief cultivating castes are Brahmans, Rajputs, Kurmis, Ahirs and Muraos. Little more than half the pargana, or 55 per cent., was at the last settlement held by ordinary cash-paying tenants. Proprietors cultivated 19·03 per cent. as *sir* or *khudkasht*; under-proprietors held 17·66 per cent., and occupancy tenants 2·09 per cent. The more precarious lands are, as usual, grain-rented, and 2·09 per cent. was so held; the remaining 3·6 per cent. being either rent-free or in the hands of favoured tenants. The high caste tenants paid on an average Rs. 4·51 per acre, as against Rs. 6·62 paid by the lower castes. The number of the former is very large and the average rate for the whole pargana was no more than Rs. 5·52; the caste privilege being as much as 31·42 per cent. The revenue at the summary settlement amounted to Rs. 70,749, and this rose to Rs. 97,913 at the regular assessment. It was reduced at the subsequent revision to Rs. 89,136. At the last settlement an enhancement of

somewhat over 27 per cent. was taken, the initial demand being Rs. 1,08,895, and the net final revenue Rs. 1,11,850; the latter represented 43 per cent. of the assets and gave an incidence of Rs. 2·14 per acre of cultivation

The population of Majhaura at the first census of 1869 numbered 45,202 souls, but the tract was then very different from the present pargana. In 1881 the total was 72,555, and this rose to 81,270 at the following census. At the last enumeration of 1901 a considerable increase was observed, the number of inhabitants being 85,203, which gave an average density of 660 to the square mile Classified according to religion, there were 79,973 Hindus and 5,230 Musalmans There are no towns in the pargana. Majhaura is a fair-sized village, as also are Bhiti and Partabpur Chamarkha; the last has a population of close on 5,000, but it consists merely of scattered hamlets. The schools and markets of the pargana will be found in the appendix. There are no fairs of any size except that at the confluence of the Bisui and Marha on the last day of Aghan. Another fair deserving mention is that at Dilawarpur, near the *chaurdwara* of the Bhiti taluqdar, where considerable gatherings occur in Chait and Kuar and some trade in cloth and brass vessels is carried on.

Means of communication are fair The northern portion is traversed by the railway, on which there is a station at Katahri in the village of Partabpur Chamarkha, while those at Goshainganj and Tandauli lie close to the northern border. Parallel to the railway runs the *road from Fyzabad to Jaunpur*, with a branch leading past Majhaura to Maharua on the road from Akbarpur to Sultanpur. Through Majhaura, too, passes the road from Bidarsa to Tiwaripur, while other lead from Bhiti to Maharua, Goshainganj and Maharajganj. The north-east corner is traversed by the road from Akbarpur to Ansin and Gadhanian.

The pargana did not assume its present shape till the first regular settlement, and formerly comprised a far smaller area. The greater part of the land to the south of the Bisui was then included in Baraunsa and Akbarpur, while all but a small portion of the land north of the Marha belonged either to Abkarpur or Amsin. The old tract was orginally divided into four tappas known as Haveli, Asgawan, Mustafabad and Sikandarpur. It formerly

belonged to the Bhars, who are now almost extinct here, though traces of their villages are to be seen in the brick-strewn mounds of Asgawau, Majhaura and other places. The Bhars are said locally to have been suppressed by one Saiyid Maujho, who founded Majhaura; but the lands seem to have been subsequently divided between Tiwari Brahmans, who hold Sikandarpur and Haveli, and Rajputs of the Rautar clan.

The Tiwaris are said to spring from one Rudan, a native of Gorakhpur, who founded the village of Rudaupur and afterwards by the favour of the Musalmans acquired a large property. He had six sons, from four of whom come the present families of Tiwaris. Their oldest records date from 1790, when the family had eight mahals consisting of 60½ villages. Since that time they have lost power and their possessions have been absorbed into other taluqas. In 1854 they had only one mahal of three villages and even this was taken from them and added to the Mehpur Dhaurua estate in the following year. They still retain subordinate rights in a few villages.

The Rautars are spurious Rajputs said to be descended from one Deopal Singh, whose father was a Brahman and his mother an Ahirin. He held 15 villages in Pachhimrath close to the Majhaura border, and his two sons, Jairaj Rai and Ubha Rai, extended their possessions, till in 1792 their descendants held 207 villages, paying over Rs. 31,000 in revenue. They still possess a considerable portion of the pargana, though their estates have been much reduced by the action of the taluqdars. Their property is very minutely subdivided. The name is derived from Rawat, a title commonly used by Ahirs or Rajputs of doubtful descent, but they are so far considered Chhatris that their daughters are accepted in marriage by the orthodox Rajput families.

The pargana at the present time contains 266 villages divided into 1,404 mahals; an unusually large number of the latter, 677, are owned by taluqdars, 256 by zamindars, 293 by pattidari, and 17 by bhaiyachara communities, while 170 are subsettled excluding 40 taluqdari mahals so held, and one is nazul. About 71 per cent. of the whole area is in the hands of taluqdars, the rest being mainly owned by the Rautars, Khattris and Brahmans. Over 29 per cent. is subsettled, mainly with Rajputs and

Musalmans. The taluqdari villages belong to a large number of estates, chiefly owned by members of the Bachgoti clan, and all of them reside elsewhere except the taluqdar of Bhiti, who holds 27 villages and 47 pattis. The Raja of Kurwar owns the Morapara estate of 14 villages and seven pattis; the Bachgotis of Khajurahat hold the Kharagpur property of three villages and four pattis; the Rajkumar Raja of Dera, the Ramnagar-Dera and Manga-patti estates of four villages and 56 pattis; the Rajkumars of Meopur Dhamma 13 villages and 21 pattis, known as the Chitai-patti estate; the taluqdars of Nanemau has the Narharpur property of 13 villages and three pattis; and the Khanzada Bachgoti of Gangeo three villages. The taluqdar of Khapradih owns the Bharia and Bangaon estates of 27 villages and nine pattis. The Maharaja of Ajodhya owns three villages and two pattis known as the Khemwar and Pakri estates. Of the Musalman taluqdars, Saiyid Abu Jafar of Pirpur holds the Basantpur, Jaitupur and Khozadpur properties of 25 villages and 28 pattis, Mir Rahat Husain has two small villages in Basantpur; and the taluqdars of Samanpur own the Fatehpur property of four villages.

MALIPUR, *Pargana and Tahsil* AKBARPUR.

This small village gives its name to a railway station of some importance on the loop line of the Oudh and Rohilkhand Railway. It lies in the south-east of the pargana, in latitude 2[illegible]° 17′ north and longitude 82° 38′ east, at a distance of twelve miles south-east of Akbarpur. The station is connected by a metalled road with Jalalpur and by an unmetalled road with Dostpur in the Sultanpur district. The former is crossed about a mile east of the station by the road from Akbarpur to Jaunpur. There is a heavy goods traffic to and from Malipur, and a large export trade in grain and sugar is carried on. The village itself is of no importance, and at the last census contained only 779 persons, most of whom are Ahirs. The area is 777 acres and is assessed at Rs. 1,050; the proprietors are the Rajkumar taluqdars of Meopur Dhamua. The bazar adjoins the station and within its limits is a small aided school. The place also possesses a post and telegraph office. The Kamliha festival is celebrated here annually in Kuar and is attended by some 5,000 persons from the neighbouring villages.

MANGALSI, *Pargana* MANGALSI, *Tahsil* FYZABAD.

This place, which gives its name to the pargana, is a large village on the high bank of the Ghagra, in latitude 26° 47′ north and longitude 82° 1′ east, at a distance of two miles east of Raunahi. It stands high and the ground is much broken by ravines. One of these runs inland as far as the main road to Lucknow and is crossed by a bridge built by Turab Ali, the diwan of the Bahu Begam. Mangalsi at the last census had a population of 2,118 persons, of whom 515 were Musalmans, chiefly Shaikhs. Among the Hindus are many Pasis. There is a small bazar here, known as Maharajganj, and a lower primary school. The lands of Mangalsi cover 3,290 acres and pay a revenue of Rs. 2,710, a considerable area is revenue-free, being assigned to the support of the old Imambara. The place is owned by a body of Shaikhs in poor circumstances. These people claim to belong to the oldest family in the pargana and state that their ancestors expelled the Bhars from Mangalsi, which derived its name from Mangal Sen, who, according to another tradition, was a Gautam Rajput. Mr. Woodburn in his assessment report on the first regular settlement stated that the Shaikhs showed him a deed bearing the date 760 Hijri or 1359 A.D. with the seal of Firoz Tughlaq, appointing one Muhammad Ahmad to the office of Khatib in Mangalsi. Another *farman* of the next year conferred the office of Qazi on Imam Fakhr-ud-din. A third, dated 989 Hijri or 1581 A.D. and bearing the seal of Akbar, assigned 100 *bighas* of land in pargana Mangalsi to one Shaikh Yusuf; three *farmans* of Shahjahan also gave revenue-free grants to members of the same family.*

MANGALSI *Pargana, Tahsil* FYZABAD.

This pargana occupies the north-western corner of the district, being bounded on the north by the river Ghagra, which separates it from Gonda, and on the west by the Rudauli pargana of Bara Banki. To the east lies Haveli Oudh and to the south Khandansa and Pachhimrath, the boundary on this side being formed, except for one village, by the Marha river. The pargana is a fertile, populous and a highly-cultivated tract, well wooded and possessing

* Settlement Report, p. 201.

a smaller proportion of inferior land than any other portion of the district. The drainage is carried off by the two rivers, aided by artificial channels; one of these is an old cut known as the Tilai, which runs through the centre of the eastern half, and the other a drain leading from a large jhil in the middle of the pargana into the Ghagra. This swamp at Kola, known as the Samda jhil, is the only considerable expanse of water; but there are several others at K[illegible]dih, Diwai, Ibrahimpur and elsewhere, mainly in the south. [illegible]e soil is generally a sandy loam with occasional patches of [illegible], while in the south-west it inclines to clay. There is a [illegible] small area of *dhak* jungle, and *usar* is seldom found.

The tot[illegible]ea of the pargana in 1904 was 78,903 acres or 123 square mi[illegible]is amount is liable to variation from year to year [illegible]n of the Ghagra. At the first regular settlement [illegible]3 acres, while thirty years later it had risen to [illegible]ortion of cultivated land has always been high, and a[illegible]4 was over 62 per cent. In 1904 the area under [illegible]314 acres or 60·4 per cent., the apparent decrease [illegible]crease in area, as the amount actually cultivated [illegible]xtended. The double-cropped area was 20,523 [illegible] a higher figure than that formerly recorded. [illegible] area 18,276 acres were classed as culturable, including 4,[illegible]s of groves; most of this consists of poor land which has n[illegible]een brought under the plough. The barren area was 13,013 acres, being in most part under water or occupied by [illegible]s and roads, the actually unculturable portion being very small. Irrigation is chiefly provided by the numerous tanks, although the well-irrigated area has greatly increased of late years; unprotected wells can be dug almost everywhere, as was shown in the famine year of 1897. The principal crops are gram and peas, wheat and barley in the rabi, while in the kharif rice largely predominates, followed by maize, juar and sugarcane. There is a considerable amount of garden cultivation.

The standard of husbandry is generally high and round the large village sites is exceptionally so. The chief cultivating castes are Kurmis, Muraos, Brahmans, Rajputs, Ahirs and Musalmans. The high caste cultivators are for the most part to be found

in the taluqdari villages; at the last settlement they paid on an average Rs. 4·25 per acre, as against Rs. 5·65 paid by low caste tenants; their advantage thus amounts to 24·69 per cent., which closely proximates to the general average of the district. Of the whole cultivated area 60·26 per cent. was in the hands of ordinary tenants at cash rates; 12·67 per cent. was cultivated by under-proprietors; 6·9 per cent. by occupancy tenants, and 4·58 per cent. was rent-free or held at favoured rates. Proprietors cultivated 14·81 per cent. as *sir* or *khudkasht*. The grain-rented area is very small, amounting to ·78 per cent.; the land so held is precarious and of a very inferior quality. The revenue at the summary settlement was Rs. 87,831. This was raised at the regular assessment to Rs. 1,05,692, but was subsequently reduced to Rs. 94,470. At the last settlement an enhancement of 18·64 per cent. was taken, the initial gross demand [illegible] and the net final revenue Rs. 1,06,321. [illegible] state that the alluvial mahals, which were assessed in 1904 [illegible] derived [illegible] period of five years. These mahals are 12 in [illegible] tradition [illegible] of them are either uncultivated or very [illegible] assessment report [illegible] Manjha Kalan, Hajipur and Mahola [illegible] lakhs showed [illegible]

The population of the pargana in 1869, with the [illegible] souls, but in that year certain changes were made to the office. In 1881 the total was 91,951, and this rose at the next year to 96,086. The last enumeration in 1904 showed a considerable decline, the number of inhabitants being 84,330, of whom 11,[illegible] were Musalmans. There are no towns in the pargana, with the exception of Raunahi, but there is an unusual number of large villages, such as Dhaurahra, Hajipur, Baragaon, Deorakot, Pilkhawan and Kandlakha Khurd, better known as Deorai Bhawani Singh. The markets, schools and post-offices of the pargana will be found in the appendix.

Mangalsi is well supplied with means of communication. It is traversed from east to west by the loop line of the Oudh and Rohilkhand Railway, with stations at Sohwal and Baragaon. Parallel to this on the north runs the main road from Fyzabad to Lucknow with a metalled branch from Sohwal station to Raunahi and Dhemua ferry, and an unmetalled approach from Baragaon station. From Sohwal another road runs to Amaniganj on the

south-west, and joins the Rai Bareli road near Amona on the south-east.

Little is known of the early history of the pargana. According to one account, Mangalsi was founded by Mangal Sen, a Gautam; while another story states that the aboriginal Bhars were expelled by the Bais, who have long held this portion of the district. One of the oldest families is that of the Shaikhs of Mangalsi, whose history is told in the article on that village. They, too, allege that their ancestor obtained their lands from the Bhars the remains of whose villages are to be seen at Kotdih, Pilkhawan Ibrahimpur, Deorakot and elsewhere. In later days almost the whole pargana was held by the Bais and Bisens The former are divided into two main families, the eastern and western, between whom there were incessant feuds. Both claim descent from the Bais of Baiswara, but in both cases the claim is doubtful. The western Bais who settled in Pilkhawan, Sarangapur and Chakwara, acquired a large property of 36 villages, but only those of Pilkhawan have retained their estates. The headquarters of the eastern Bais was Raipur Jalalpur, where their ancestors settled and acquired 52 villages, most of which were afterwards seized by Raja Darshan Singh. Some of the Bais became Musalmans and acquired an independent estate which they still hold.

The chief Bisen properties are in Pachhimrath but they for long held the village of Kundurkhi, which became famous through Harda Singh whose history is given in the account of that place. To the north-west there are several Chauhan families, their headquarters being Dhaurahra

A detailed account of the pargana was written by Mr. Woodburn, when settlement officer, and has been preserved in the report of the first regular settlement.* Owing to the neighbourhood of Fyzabad and the presence of several old Muhammadan colonies the pargana contains a number of Musalman tombs and buildings. Some of these are of considerable antiquity, while others were built more recently at the time when the population of Fyzabad overflowed the boundaries of the city and many of Shuja-ud-daula's nobles took up their residence in Ramnahi. These buildings are to be seen all along the Lucknow road, which follows the course of

* *q.v.* pp. 259—277.

the old Nawabi road between the two capitals. Like the old road from Lucknow to Cawnpore, its course is marked by numerous mosques, bazars, sarais and an astonishing number of wells, many of which are now in a dilapidated condition.

The pargana has undergone but little change in area since annexation. In 1869 the only alteration made was the transfer to Khandansa of a few villages in the south-west, beyond the Marha. At the present time the pargana contains 115 villages divided into 657 mahals. Of the latter 332, including 171 subsettled, are held in taluqdari tenure; 313 (of which two are subsettled) by zamindars; three by coparcenary communities, two by Government, and seven are revenue-free. The only taluqdar is the Maharaja of Ajodhya, who owns the Raipur estate of 62 villages; but this covers 49,6?? acres or 62 per cent. of the whole pargana. Almost all the rest is held by zamindari or coparcenary bodies of Brahmans with 9,667 acres, Musalmans with 8,694 acres, Rajputs with 7,046, and Kayasths with 3,144 acres. There are 408 acres of *nazul* land and the rest is held by Khattris, Telis, Banias and others. About 22 per cent. of the whole pargana is subsettled, almost all of this being in the Ajodhya taluqa, chiefly with Rajputs, Brahmans, Kayasths and Musalmans.

MILKIPUR, *Pargana* PACHHIMRATH, *Tahsil* BIKAPUR

A small village in latitude 26° 36′ north and longitude 81° [illegible]′ east, on the road from Fyzabad to Rai Bareli, at a distance of 20 miles south-west of the district headquarters. The road is here crossed by that from Amaniganj to Khajurahat on the railway. Milkipur contains a police-station, a cattle pound, a post-office, a small road bungalow and a military encamping-ground. Markets are held here twice a week, but the bazar is small and of purely local importance. In 1901 the village had a population of only 466 inhabitants; of these 49 were Musalmans, while Brahmans form the prevailing Hindu caste. The village, which has a total area of 476 acres and is assessed to Rs. 350, forms part of the Khapradih Sihipur estate and the taluqdar has a collecting station here.

MUBARAKPUR, *Pargana and Tahsil* TANDA.

A small town standing on the banks of the Ghagra, in latitude

26° 32′ north and longitude 82° 42′ east, at a distance of two miles east of Tanda, north of the road leading from that place to Ramnagar and Azamgarh. It lies within the limits of the revenue villages of Rasulpur and for administrative purposes is included in the municipality of Tanda. Mubarakpur was founded by Mubarak Khan, the Khanzada taluqdar of Hasanpur in the Sultanpur district. Rasulpur, on the other hand, is a much older place and gave its name to the estate held by a family of Shaikhs, the chief of whom was Muhammad Hayat of Tanda. In 1794 his son, Ghazanfar Ali, obtained the lease of Rasulpur, which then consisted of 54 villages, and in 1821 he left this to his son-in law, Abbas Ali, who held the estate till the mutiny, after which it was confiscated for his persistent rebellion. Mubarakpur is a place of little importance; it contains two masonry mosques and three Hindu temples, a bazar in which markets are held twice a week, and a lower primary school.

MUHAMMADPUR, *vide* AMANIGANJ.

MUSTAFABAD, *Pargana* MANGALSI, *Tahsil* FYZABAD.

This village lies in the extreme north-east of the district, adjoining the Bara Banki border, in latitude 26° 43′ north and longitude 81° 51′ east, between the Oudh and Rohilkhand loop line and the main road from Fyzabad to Lucknow. There is a railway station here which is called B[illegible]agaon, this being the name of the nearest inhabited site in the village. A road connects the railway station with the main road and thence continues northwards to Begamganj on the old road to Daryabad in Bara Banki. The distance from Fyzabad is 19 miles. Mustafabad is a thriving place, with a large population of weavers who sell their cloth at Rudauli and at the neighbouring bazar of Muhammadpur, where there are several dyers. The population at the last census numbered 2,416 persons, the majority of them being Julahas. Markets are held twice a week in the bazar of Mustafabad, and a considerable trade is carried on. The place also contains a post-office and a large upper primary school. The village lands cover 994 acres and are assessed at Rs. 2,349. The proprietorship is varied; part belongs to the Maharaja of Ajodhya; small shares are held by

Upaddhya Brahmans, Baqqals and Rajputs; but the bulk of the village is at present held by a body of 31 Saiyid zamindars. These last claim descent from one Saiyid Mustafa, the founder of the place. He built the ancient mosque, which stands to the south of the village, and his descendants still resort thither twice a year on the occasion of the Id festivals. Their customary place of prayers, however, is another mosque, built by Saiyid Didar Jahan about the middle of the nineteenth century. There is a third mosque over a hundred years old, which is supported by the weavers. The most noteworthy inhabitant of the place was one Baqar Ali, who rose to the position of darogha of the king's palace in Lucknow, holding that position from 1830 to 1840. He then retired with a large fortune and became the foremost Musalman of the pargana.

NAGPUR, *Pargana* SURHURPUR, *Tahsil* AKBARPUR.

A small town in the centre of the pargana, well situated on the high right bank of the Tons, in latitude 26° 17' north and longitude 82° 46' east, at a distance of two miles south-east from Jalalpur, with which it is connected by an unmetalled road. The distance by road from Akbarpur is 16 miles, and from the district headquarters 52 miles. The town is made up of several detached clusters of houses, separated by ravines running down to the river. It is said to have been founded by one Saiyid Naqi some 300 years ago; but the name probably is of Hindu origin, and little is known of its past history. The place contains a bazar, in which markets are held twice a week, and a lower primary school. The population at the first Oudh census of 1869 numbered 2,672 persons; since that time it has increased largely, the total rising to 3,903 in 1881 and to 4,083 at the following census. In 1901, however, a marked decline was observed, the place containing 3,459 inhabitants, of whom 2,004 were Hindus and 1,465 Musalmans. The latter are mainly of the Julaha caste and still carry on their ancestral trade of weaving, many of them going far afield to the mills of Bombay, Cawnpore and Calcutta. Adjoining Nagpur on the north is the village of Dandwa, and here is a large Imambara built over 100 years ago by one Yar Muhammad, a weaver of Nagpur. He collected from the fraternity a sum of Rs. 4,000 for the purpose, each man setting aside towards the common

object the fourth of a pice from the price of every piece of cloth woven. When the king of Oudh heard of their liberality and piety he passed high encomiums upon both and ordered them to continue the subscription, but with this difference that the proceeds were to be paid to himself as a perpetual tribute. A large gathering takes place here at the Muharram and a similar assemblage, attended by some 4,000 persons and known as the Terahan fair, is held on the 13th of Rajab. There is another large Imambara and Karbala in Nagpur, begun in 1880 and finished six years later, as is testified by one of the many Arabic inscriptions on its wells

Nagpur is administered under Act XX of 1856, which was introduced here in August 1885. The operations of the Act extend to a portion of the total area, the cultivated lands being for the most part excluded. In 1901 the town contained 59 houses, of which 393 were assessed to taxation. The income from the house tax was Rs 750, falling with an incidence of Re. 1-15-4 per assessed house and Re. 0-3-5 per head of population; and the total receipts were Rs. 1,0[illegible]2, including a considerable balance from the preceding year. The expenditure was Rs 1,031, of which Rs. 440 were absorbed by the maintenance of the town police force and Rs 180 by conservancy; of the rest, Rs. 360 were devoted to minor local improvements.

PACHHIMRATH *Pargana, Tahsil* BIKAPUR.

This, the largest pargana of the district forms the eastern and greater portion of the tahsil extending eastwards from Khandansa to Majhaura of tahsil Akbarpur. The northern boundary, except that of one village, is formed throughout by the Marha, which separates the pargana from Mangalsi, Haveli Oudh and Amsin; to the south is the Sultanpur district the boundary for a considerable distance being formed by the Majhoi river. After the Marha the most important drainage channel is the Bisui, which enters the pargana near the south west corner and after flowing in a winding course through the south-eastern portion enters Majhaura near Bhiti. These two streams drain almost the whole of the pargana, generally by natural channels, though in the south-west some artificial cuttings were excavated many years ago. In the middle of the western half there is a number of jhils, which

sometimes damage the villages in their neighbourhood, particularly those on their eastern borders, as the tendency of the water is to find its way towards the Bisui. There is another tract of lowlying ground in the south-east, particularly along the Sultanpur border. The principal jhils of the pargana are those at Intgaon, Hardoia, Malethu and Rajaura, and those near Sihipur. The soil of the pargana is of average fertility, being in general a stiff loam with a tendency to clay in the depressions, and the pargana is interspersed with occasional patches of *usar* and *dhak* jungle.

The total area of the pargana is 224,316 acres or 350·5 square miles. The proportion cultivated is large, amounting to 56 per cent. at the first regular settlement, and rising to 59 per cent. thirty years later. During the ten years that have elapsed since the last assessment there has been a considerable further increase as 138,164 acres or 61·5 per cent. were under the plough in 1904. Nearly half of this bore a double crop, the area of *dofasli* rice land being very large. Of the remainder 58,482 acres including 13,1[illegible] acres under groves were classed as culturable, and consisted for the most part of old fallow and waste which had never been brought under cultivation and would probably not repay tillage; the barren area was 27,700 acres, of which all but 2,224 acres of actually unculturable land was either covered with water or occupied by sites and roads. Means of irrigation are generally ample, and about half the cultivated area is watered in ordinary years. Wells which have greatly increased in number during recent years form the chief source of supply, but the numerous tanks are extensively used when the season permits. The kharif is the chief harvest and the most important staple is rice, which covers some 45 per cent. of the whole area sown. Its place is taken in the rabi by gram and peas. The other chief crops are wheat, sugarcane, juar and maize. There is also a fair amount of opium and tobacco but very little indigo.

The standard of agriculture is generally high. The chief cultivating castes are Brahmans, Rajputs, Musalmans, Muraos, Kurmis, Ahirs and Pasis. There is a large proportion of high caste cultivation, the average rent-rate for such land at the last settlement being Rs. 3·6 per acre, whereas Rs. 5·26 were paid by low caste tenants. Only 52·2 per cent. of the whole area was held

by ordinary tenants at cash rates. No less than 24·33 per cent. was in the hands of under-proprietors, 5·84 per cent. was held by occupancy tenants, 7·33 per cent. was rent-free or leased at favoured rates, and 9·91 per cent. cultivated by the proprietors as *sir* or *khudkasht*. The remaining ·39 per cent. was grain-rented, such land being as usual of a very inferior quality.

The revenue demand at the summary settlement was Rs. 1,96,997. At the regular settlement made by Mr. Carnegy and Captain Erskine this was enhanced to Rs. 2,62,201; but subsequently as the result of numerous petitions reductions were made, leaving the revenue at Rs. 2,42,408. At the last settlement an enhancement of nearly 15 per cent. was taken, the final demand being Rs. 2,79,040. This includes the nominal revenue, the actual amount payable being Rs. 2,69,548. The initial incidence was Rs. 2·1 per acre of cultivation.

The population of the pargana at the first Oudh census of 1869 numbered 173,459 persons. This rose in 1881 to 198,303, and in 1891 to 216,550. The last enumeration showed a still further increase, the number of inhabitants being 222,611, giving a density of 635 persons to the square mile. Classified according to religions, there were 208,747 Hindus, 13,805 Musalmans and 59 others, Sikhs, Jains and Christians. There are no towns in the pargana and but few villages of any size or importance, the largest is Shahganj, the headquarters of the Ajodhya thana. Other places which have been separately mentioned are Bikapur, where the tahsil is located, Milkipur and Haidarganj which contain police-stations. The schools, markets, fairs and post-offices of the pargana will be found in the appendix.

The pargana is traversed from north to south by the Fyzabad-Allahabad Railway, with a station at Khajurahat. This runs parallel to the metalled road from Fyzabad to Sultanpur and Allahabad. The western half is traversed by the road from Fyzabad to Milkipur and Rai Bareli, and its branch leading through Shahganj and Palia Lohani to Isauli. In the east there is a road running from Darshannagar to Haidarganj. One cross-road runs from Amaniganj through Kuchera and Shahganj to join the Allahabad road at Jalalpur, a short distance north of Bikapur, whence it continues east to Majhaura and Akbarpur; another from Milkipur

to Palia Lohani and Khajurahat. Several roads radiate from Haidarganj, leading to Bikapur, Chaura Bazar, Bhiti and three points in the Sultanpur district.

The earliest known inhabitants of the pargana were the Bhars, whose headquarters are said to have been at Rath, now known as Rahot. This was afterwards called Pachhimrath, to distinguish it from Purabrath, another Bhar village; although it is more probable that Pachhimrath refers merely to the western portion of the tract lying between the Ghagra and Gumti rivers. The pargana is said to have been divided into eleven tappas, but these subdivisions have disappeared. During the Nawabi there were 856 villages, which were reduced to 407 after annexation. Of these, 104 were transferred to Amsin and Mangalsi, while 52 were added from Haveli Oudh, Majhaura and the Sultanpur district.

The Bhars, remains of whose villages are to be seen at Intgaon, Rahet, Tardih, Gandhaur and elsewhere, are said to have been first dispossessed by the Chauhans of Ahran, who claim descent from one Rai Bhan Rai, who migrated to this pargana some 450 years ago and gained possession of a large tract of country in Pachhimrath, Khandansa and Sultanpur. His sons, Jalo Rai and Dunia Rai, divided the property; but the estate of the former was swallowed up by the Bhale Sultans some two centuries ago. The rest was retained by the Chauhans till annexation, when they lost the Intgaon estate. They now hold 12 villages in this pargana and eleven in Khandansa.

There are many families of Bais in the pargana. All of these state that their ancestors came from Baiswara; but the story is probably devoid of foundation in every case. It has been suggested that all these Bais were originally Bhars, and the theory is supported by the fact that they are disowned by the Tilokchandi families. One of the oldest Bais colonists is that of Pure said to have been founded by Jagat Rai, who had two sons, Rudra Sah and Medni Shah. The former established the Pure estate of 27 villages, and the latter the Mahdauna property of equal extent; both have become absorbed in the Ajodhya taluqa, and the Bais are now reduced to the position of under-proprietors or mere tenants. Another family is that of Uchhapali founded by one Newad Sah. His descendants acquired some 20 villages

but now enjoy under-proprietary rights in portions of Uchhapali alone.

The Bais of Malothu state that their ancestor, Jamnibhan Singh, some 250 years ago acquired 84 Bhar villages in this pargana and in Baraunsa of Sultanpur. The 42 villages in Pachhimrath are now demarcated as ten, and are still held by the Bais as under-proprietors Another family is that of Gandhaur; but this, too, has been reduced to a position of insignificance. The Bais of Rampur Bhagan and Tikri have been more fortunate Their ancestor was Bhagan Rai, whose sons, Motak Rai and Chhotak Rai obtained a *farman* for 101 villages from Jahangir. For many years they held the office of chaudhri in tappa Rahet, but this was lost long before annexation. The descendants of Chhotak Rai are still to be found in Rampur Bhagan and Tikri, and hold 41 villages in proprietary right. Those sprung from Motak Rai have four villages in subsettlement.

At a later date the Bachgoti of Kurwar in Sultanpur extended their possessions in this direction and founded the taluqas of Bhiti and Khajurahat, of which an account has been given in Chapter III. Soon afterwards the Gargbansis established the taluqas of Khapradih and Sihipur, and lastly came the Sakalduipis of Mahdauna, now represented by the Maharaja of Ajodhya.

The pargana now contains 503 villages divided into 1,141 mahals. Of the latter, 533, including 241 subsettled, are owned by taluqdars, 196 by zamindars, 283 by pattidari bodies, and two are bhaiyachara; 71 are subsettled, exclusive of those in taluqdari estates, and 53 are revenue-free. The last cover 3,621 acres, held chiefly by the sons of Nawab Shafa-ud-daula of Fyzabad and the Sayids of Bhadarsa Of the rest, somewhat over 76 per cent is held by taluqdars, 11 per cent by coparcenary bodies, and seven per cent. by single zamindars. Nearly half the pargana is in the hands of Rajputs and about one-third is the property of Brahmans; the rest is chiefly owned by Musalmans, Kayasths and Bairagis.

The chief taluqdar is the Maharaja of Ajodhya, who owns 150 villages and 26 pattis The Thakurain of Khapradih Sihipur holds 66 villages and 59 pattis; the Bachgotis of Khajurahat have 34 villages and 21 pattis, and their kinsmen of Bhiti hold the Reni Gaddopur estate of 18 villages and 14 pattis. Another Bachgoti,

the Thakurain of Samrathpur, owns the Reona estate of eleven villages and one patti; two villages and one patti, known as Palia Partab belong to the Khanzada Raja of Hasanpur; and the Paroma estate of three villages and one patti is held by the Khanzadas of Maniarpur.

The only change in the area of Pachhimrath made at the redistribution of the parganas in 1869 was the addition of almost all the portion lying south of the Bisui, which had been formerly included in pargana Baraunsa of Sultanpur. The other boundaries were left practically unaltered.

PILKHAWAN, *Pargana* MANGALSI, *Tahsil* FYZABAD.

A large and scattered village in the west of the pargana situated in latitude 26° 15′ north and longitude 81° 54′ east, between the railway and the metalled road from Fyzabad to Lucknow, at a distance of 15 miles west of the former. The main site lies close to the line; but the village lands, which cover 2,14[illegible] acres, extend for some distance beyond the road to the north. Its only claim to notice is the size of its population, which at the last census numbered 3,154 inhabitants, of whom 279 were Musalmans; there is a large Pasi element among the Hindus. The village is said to have been founded by one of the Bais Rajputs, who for centuries held the greater part of the pargana. Their colony was established by one Dalan Sah, one of whose sons was Bharat Singh, the traditional builder of Pilkhawan. The place still contains many of the Bais, but their proprietary right has passed to the Maharaja of Ajodhya, whose ancestor, Raja Darshan Singh, seized almost all the Bais possessions in those parts. The revenue of the village is Rs. 3,686.

The large bazar of Mubarakganj, with a flourishing upper primary school, lies in the northern part of the village, upon the Nawabi road between Fyzabad and Lucknow.

PURA QALANDAR, *Pargana* HAVELI OUDH, *Tahsil* FYZABAD.

This small village is only deserving of mention as possessing a police-station. It lies in latitude 26° 42′ north and longitude 82° 9′ east, on the east side of the main road from Fyzabad to

Bikapur and Sultanpur, at a distance of six miles south of the district headquarters and four miles north of Bharatkund railway station. Para Qalandar is merely a hamlet of Muinuddinpur, and contains but three or four houses. In addition to the thana, there is a cattle-pound and a small aided school. The village forms part of the estate of the Maharaja of Ajodhya. On either side of the road the land is depressed and in seasons of heavy flood the road is liable to submersion for a distance of a mile [illegible] south of the police-station. The railway embankment which lies a [illegible] way off to the west was broken by floods in two places in 1903.

RAMNAGAR, *Pargana* BIRHAR, *Tahsil* TANDA.

A small village near the border of the Azamgarh district, situated in latitude 26° 26' north and longitude 82° 51' east at the junction of the roads leading from Tanda to Baharampur, Akbarpur to Kamharia, and Jalalpur to Chahora on the Ghagra. The place is only of importance as possessing a police-station, the circle of which includes the eastern portion of the Birhar pargana. It also contains a post-office, a cattle-pound and a [illegible] upper primary school. Markets are held here twice a week, but the trade is small. The population at the last census numbered 934 persons, including 109 Musalmans and many Kurmis. The village lands have an area of 951 acres and are assessed at [illegible]. They are divided into two mahals held [illegible] taluqdars of Haswar and Makrahi.

RASULPUR DARGAH, *Pargana* BIRHAR, *Tahsil* TANDA.

A small village with a population [illegible] lying between Baskhari and Kichhauchha. It [illegible] is deserving of mention as being a noted place of Musalman [illegible] and containing the tomb of the celebrated saint, Makhdum Ashraf. [illegible] goes that this man was the son of Ibrahim Shah, King of Ispahan. At the death of his father he succeeded him on the throne at the early age of fifteen, but after reigning [illegible] years he abdicated in favour of his younger brother, Muhammad Shah, and being determined to devote the remainder of his days to the service of religion he assumed the pilgrim's garb and travelled through Hindostan. Here he became a pupil of Shah Ala-ul-Haq of Pandua

in Bengal at the beginning of the fourteenth century, from whom he received the title of Jahangir. He then wandered from town to town in Upper India in search of a spot which had been indicated to him as his resting-place. In the course of time he reached Jaunpur, which was then under the sway of Ibrahim Sharqi. The monarch received him favourably and tried to induce him to remain there, but he proceeded onwards to Rasulpur, which was then the seat of a famous Pandit, named Darpan Nath. After a protracted struggle between the exponents of the opposing creeds the Musalman was victorious, and the Brahman adopted Islam under the name of Kamal-ud-din. Makhdum Ashraf then settled in this place, which he called Ruhabad, and here he ended his days at the age of 120. He was succeeded by his nephew, Abd-ur-Razzaq, whom he had brought from Persia and who had married the daughter of Ala-ul-Haq. Abd-ur-Razzaq changed the name of the village to Rasulpur; he left five sons, of whom the eldest died childless; the second, Hadi Ahmad, settled in Jais of Rai Bareli, the third, Farid-ud-din, went to Daryabad; while the other two Shah Hasan and Shah Husain, remained in Rasulpur. Their descendants built Kichhauchha and Baskhari and enlarged their possessions by means of rent-free grants from various rulers. Three of them still hold a portion of Rasulpur, while the rest forms part of the property of the Palwar taluqdars of Haswar and Makr[illegible]. The total area of the village is 537 acres and the revenue Rs. 13[illegible].

The shrine of Makhdum Ashraf is built on rising ground which is nearly surrounded by water. It is regarded with great veneration by the people of the neighbourhood, and is much resorted to from all parts of the Musalman world by persons who desire its service for casting out devils. The subjects of the operations, from whom devils are cast out, are almost invariably women not only Musalmans, but Brahmans and other Hindus undergo the treatment, and a case has been known where a family of Jews came for the purpose from distant Aden. The season when the pilgrimage is undertaken by large numbers is between the full moons of Kartik and Aghan. There is no particularly sacred day, people coming and going for a day or two and then returning to their homes. The estimated average attendance is 60,000, but more than 5,000 are seldom present at a time. Merchandise of every

description is brought here from Lucknow, Benares and other distant places, and a brisk trade is carried on during the gathering. Another large assemblage occurs at the end of the Muharram festival, when the Sajjada Nashin, the spiritual successor of the saint, puts on the sacred cloak known as the *khirka*.

RAUNAHI, *Pargana* MANGALSI, *Tahsil* FYZABAD.

This is the largest place in the pargana and has long surpassed Mangalsi in importance. It lies in latitude 26° 46′ north and longitude 81° 59′ east, on the high bank of the Ghagra, at a distance of eleven miles west from Fyzabad and two miles north of Sohwal railway station. From the latter a metalled branch runs to the provincial road and continues northwards to Dhemua ghat on the Ghagra near the town. Raunahi contains a police-station, a post-office, a cattle-pound and an upper primary school. On the road to the south is a military encamping-ground and an inspection bungalow. The thana is located in an old fort, the place having been the headquarters of an amil and a station for troops in Nawabi days. There is a masonry sarai also dating from Nawabi times, and a number of old buildings. These include eleven masonry mosques, two idgahs, and three Hindu temples. Near the town are the tombs of two martyrs, named Aulia Shahid and Makan Shahid, who are said to have belonged to the army of Sayid Salar. To the south-east of the town is a Jain temple dating from about 1800. It is enclosed within high walls with an outer walled garden. The temple is of the usual style, but is raised upon a high platform with four flights of steps leading into it. It contains an image of Parasnath in black stone and several smaller figures. In the middle of the southern wall of the temple enclosure is a shrine with brass doors and doorposts and marble floor and walls, containing a marble image of Rikab Deo, the founder of the sect, with seven other similar figures of diminishing size. The shrine is said to have been erected by the Jains of Calcutta and Lucknow.

Raunahi is a poor town with no industries. The bazar is of no importance and the place probably owes its present size to its situation on the old Lucknow road. In 1881 the population numbered 5,210 souls, but since that time there has been a considerable

decrease. At the last census there were 4,206 inhabitants, of whom 1,643 were Musalmans and 2,563 Hindus, including a large proportion of Telis. Raunahi is said to have been originally held by Bhars, who were ejected by Saiyid colonists from Sibar in the west of the pargana. One-third of the village belongs to the Kayasth family of qanungos, who claim to be descended in the fifteenth generation from Rai Gobardhan Das, who purchased a share from the Saiyids. A small portion is held by a family of Khattris who have settled here for twelve generations. At the present time the lands of Raunahi are held partly by the Maharaja of Ajodhya and partly by Saiyids, Khattris and Kayasths, while small shares are also owned by Shaikhs, who claim relationship with the Mangalsi family, and by a Pathan connected with the colony of Salehpur. The total area is 1,099 acres and the revenue Rs. 2,093. There are four small revenue-free plots granted to faqirs and servants of the Nawabs in the days when Fyzabad was the capital.

Raunahi was for some years administered under Act XX of 1856, but the operation of the Act was withdrawn in 1900.

SHAHGANJ, *Pargana* PACHHIMRATH, *Tahsil* BIKAPUR.

Shahganj is the name given to the bazar of the village of Paharpur or Muqimpur, which lies in latitude 26° 38′ north and longitude 82° 3′ east, at a distance of twelve miles south-west of Fyzabad, on the road leading to Haringtonganj and Isauli in Sultanpur. This is crossed to the north of the village by the road from Amaniganj to Bhadarsa. The place is noteworthy as containing the residence and fort of the Maharaja of Ajodhya and his predecessors. Nothing is known of the foundation of the bazar, and it only assumed prominence when seized by Raja Darshan Singh. It was here that Maharaja Man Singh received the Fyzabad fugitives during the mutiny, and his fort was afterwards besieged by the rebels in the summer of 1858 till relieved by Sir Hope Grant. At that time the fort was regarded as impregnable by native troops. It was defended by massive mud walls on which were mounted 14 guns. The walls still exist, and there is an inner defence of a masonry wall also. The village is of considerable size, having an area of 2,100 acres, assessed to a revenue of

Rs. 2,282, paid by the Maharaja as proprietor. The population at the last census numbered 2,993 persons, including 556 Musalmans and a large number of Ahirs. In the village are a mosque and six Hindu temples. The bazar is of a fair size and markets are held here twice a week. Shahganj also possesses a dispensary, an upper primary school and a branch post-office.

SHAHZADPUR, *Pargana and Tahsil* AKBARPUR.

This town, which for the purposes of its administration under Act XX of 1856 is incorporated with Akbarpur, lies in latitude 26° 25′ north and longitude 82° 33′ east, on the right or southern bank of the Tons, and on the main road from Fyzabad to Jaunpur, at a distance of a mile south-east from Akbarpur. Other roads lead from the place to Jalalpur, Dostpur and Sultanpur. The lands of Shahzadpur cover but 70 acres, and are assessed at Rs. 60. They are owned by a body of Khattris, who also hold Majhaura and other villages, which they have recently acquired. They are new men and are not connected with the Khattri family mentioned by Mr. Carnegy as having formerly flourished here, and obtained a rent-free grant of the land from Akbar. Adjoining Shahzadpur on the south is the village of Sinjhauli, which prior to the foundation of Akbarpur was the headquarters of the pargana. The name is said to be a corruption of Sajhawalgaon, the fort of Sajhawal, a Bhar chieftain. Sinjhauli now belongs to the Saiyid taluqdars of Pirpur. Shahzadpur itself is a picturesque place, but contains little of interest. Markets are held here twice a week, and there is a small iron foundry in the town. The place is the centre of the cane-mill business and the trade in grain and hides for the east of the district. Large gatherings occur on the occasion of the Ramlila and Muharram festivals, and also at the Gau Charawan fair in Bhadon. Other fairs are held in Kartik and Baisakh, but the attendance is insignificant.

SOHWAL, *Pargana* MANGALSI, *Tahsil* FYZABAD.

A village lying in latitude 26° [illegible]′ north and longitude 81° 59′ east, on the loop line of the Oudh and Rohilkhand railway, some ten miles west of Fyzabad. There is a station here, from which a metalled approach road runs north to the provincial road

and thence to Dhemua ghat near Raunabi on the Ghagra. Other roads lead south-west to Amaniganj and south-east to Daulatpur on the Rai Bareli road. Just south of the railway-station is the thriving *bazar* of Suchitaganj, from which a considerable export trade in grain and other articles is carried on. The bazar lies actually within the limits of the large village of Khirauni, and contains an upper primary school. Sohwal itself is a very small place and its only claim to mention is the fact that it gives its name to the railway-station. At the last census it contained but 330 persons. The village is the property of the Maharaja of Ajodhya, but the old Bais zamindars have under-proprietary rights. Suchitaganj, on the other hand, is a well-populated place and contains about 2,500 inhabitants. The market days are Monday and Thursday in each week

SULTANPUR, *Pargana* BIRHAR, *Tahsil* TANDA.

A large village in the extreme eastern corner of the district, lying near the Sarju Nadi, in latitude 26° 17′ north and longitude 83° 5′ east, on the road from Tanda and Ramnagar to Azamgarh, at a distance of 32 miles from Tanda and 70 miles from Fyzabad. A short branch road leads north to the Kamharia ferry on the Ghagra. The place is chiefly noticeable as being one of the head-quarters of the Palwar taluqas, of which an account has been given in Chapter III. The original name of the village was Baharampur and it is said to have been founded by Bali Ram, the ancestor of the Birhar Palwars. At a later date the bazar was established by Raghunath Singh, who gave it the name of Sultanpur. At present the revenue mauza is known as Sultanpur and the bazar as Baharampur The place was at one time administered as a town under Act XX of 1856, but the operations of the Act were withdrawn in 1901. Besides the bazar, in which markets are held twice a week, Sultanpur contains a district post-office and vernacular middle school. The population in 1881 numbered 2,3?? persons and at the following census had risen to 2,389 souls. In 1901 the total was 2,117, the place having somewhat declined of recent years. Musalmans form over one-fourth of the number of inhabitants; most of them are Julahas, who are engaged in their ancestral occupation of weaving. In former days the practice of

sati appears to have been very prevalent in this part of the district, for not away from the town there is a perfect graveyard of *sati* monuments. The old Palwar fort has been destroyed. At the time of the mutiny it was regarded as one of the strongest in the district, though inferior to that of Makrahi.

SURHURPUR, *Pargana* SURHURPUR, *Tahsil* AKBARPUR.

The place which gives its name to the pargana is a village of no great size, lying in latitude 26° 15′ north and longitude 80° 40′ east, on the southern boundary of the district. The place is built on the banks of the Majhoi river, and through it runs the road from Fyzabad to Jaunpur, which is joined a short distance to the north of the village by that leading from Tanda. Another road runs north-east to Jalalpur, a distance of five miles. Three miles to the north-west is the Malipur railway station. The road crosses the Majhoi by a fine masonry bridge, which is said to date from the time of Akbar. Surhurpur is a very ancient village and contains the ruins of an old fort which local tradition assigns to the Bhars. The story goes that this place was the stronghold of a Bhar chief, named Sohandal, from whom the name of the pargana is traditionally derived. It is also said that it was once held by a Jogi, named Subha Nath, who attracted the attention of Saiyid Salar. The invader proceeded against him and put him to death, together with many of the Bhars, who resisted his attack. There are also two old shrines of Muhammadan saints; one of these is known as the dargah of Surwar Pir, who came hither from Shiraz and lived and died in the village. Small gatherings take place at his tomb on Thursdays. The other is the dargah of Shah Nur, who came from Arabia and settled here, building for himself a tomb on the model of that of Makhdum Ashraf at Rasulpur. The place remained for a long time in the hands of Saiyid zamindars, many of whom obtained posts under the native government. It was subsequently absorbed into the taluqa of Samanpur. At the last census Surhurpur contained 1,121 inhabitants, of whom 152 were Musalmans; Brahmans are the most numerous Hindu caste. There is a bazar here of some small importance and markets are held twice a week. The place also contains a large upper primary school.

SURHURPUR *Pargana, Tahsil* AKBARPUR.

This pargana now forms the eastern portion of the Akbarpur tahsil, but until 1901 was included in Tanda. It lies in the south-eastern corner of the district, marching on the south and east with Azamgarh and touching the Aldemau pargana of Sultanpur on the south-east corner. To the west lies Akbarpur, and to the north Birhar and Tanda. Some detached villages lie within the limits of Azamgarh entirely cut off from this district; these include Deodih on the east, and Mohiuddinpur, Oril, Ramopur and a number of small *chaks* on the south. The pargana is drained by three rivers. In the north is the Taunri, which takes its rise in a series of swamps beyond the north-west corner and follows the boundary till it reaches the Azamgarh district; it is a sluggish stream and in years of heavy rainfall is apt to flood the villages on its banks. The central portion is drained by the Tons, which for a short distance forms the western boundary of the pargana and then turns to flow through the centre; after a sinuous course it leaves Surhurpur in the extreme south-east corner and flows into the Azamgarh district. The third stream is the Majhoi, which forms part of the southern boundary and joins the Tons in Azamgarh. The pargana is thus generally well drained; but occasionally, as in 1871 and 1894, the Tons and Majhoi rise in flood together and swamp the south-eastern portion. The Tons has in most cases a fairly deep and wide bed, and only a few villages on its banks are liable to inundation. In the north-east corner along the Birhar boundary there is a number of jhils and the land suffers much in seasons of excessive rain.

The soil of the pargana inclines generally to clay, except in the neighbourhood of Jalalpur, where there are some excellent villages with a fair amount of garden cultivation. The barren part is in the east, which contains a large area of *usar* and is covered with patches of *dhak* jungle. Between the Tons and the Majhoi the soil is generally good, clay being less prevalent there as is also the case in a few villages in the north-west of the pargana.

The total area is 92,370 acres or 144 square miles. At the first regular settlement 54 per cent. of this was cultivated and since that time the development has been rapid. At the last

assessment as much as 60,046 acres or 65 per cent. were cultivated, and this area has been maintained in subsequent years. In 1901 there were 60,353 acres under the plough and 21,821 acres bore a double crop. The proportion of the latter is somewhat lower than in other parts of the district, largely owing to the fact that in the lowlying lands near the rivers the soil is too stiff as a rule to admit of cultivation in the rabi, and only rice is grown. The culturable area amounted to 14,198 acres or 29 per cent. This included 2,630 acres under groves and 8,678 acres of land that had never been tilled, much of it being probably too poor to repay cultivation. The barren area was 11,519 acres or 24 per cent., and of this all save 5,471 acres, consisting chiefly of *usar*, was either under water or occupied by roads and buildings. Means of irrigation are abundant and practically all the land that requires water is irrigated, while unprotected wells can be dug without difficulty when required. A noteworthy feature in the history of the pargana is the extent to which the tanks and jhils have been supplanted by wells for the purpose of irrigation since the first regular settlement. The two harvests are approximately equal in area; in the kharif rice very largely predominates, followed by sugarcane, which is extensively grown, in the rabi barley takes the lead, while gram, peas and wheat occupy the bulk of the remaining area. There is very little poppy cultivation, but in the south indigo is still grown to some extent.

The cultivation of the pargana is generally good, but very variable in quality. The chief cultivating castes are Brahmans, Ahirs, Chamars, Rajputs, Musalmans and Pasis. Low caste tenants largely predominate, holding about two-thirds of the total area, and at the last assessment they paid an average rent of Rs. 5·65 per acre as against Rs. 4·59 paid by the privileged high caste cultivators, the advantage of the latter being on an average less than 19 per cent. As much as 72·85 per cent. of the land was held by ordinary tenants at cash rates; 15·7 per cent. was cultivated by the proprietors as *sir* or *khudkasht*; 6·27 per cent. by under-proprietors, and ·36 per cent. by occupancy tenants. Of the rest, 2·75 per cent. was rent free or held at favoured rates, and 1·7 per cent. grain-rented, the last being as usual of a very poor description. The revenue of the pargana at the summary settlement was Rs. 66,492,

and this was raised in 1865 by Mr. Carnegy to Rs. 98,940, the subsequent revision resulting in a reduction to Rs. 94,330. The pargana suffered greatly from the heavy rains of 1894, but has shown a great development since the first regular settlement. At the last revision the initial demand was Rs. 1,18,900, giving an enhancement of 25·9 per cent. and the net final demand, Rs. 1,29,205 or 37 per cent. in excess of the old revenue. In spite of this great addition, only 42·9 per cent. of the accepted assets was taken, while the average incidence was Rs 2·17 per acre of cultivation.

The population of the pargana at the first Oudh census numbered 82,927 souls This rose to 92,037 at the following census of 1881, and to 106,904 in 1891. The last enumeration showed a decrease, the total being 100,930, of whom 90,524 were Hindus, 10,935 Musalmans, and eleven Jains. The pargana contains the two Act XX towns of Jalalpur and Nagpur, which have fairly large bazars and a considerable amount of export trade. There are few other places of any size of importance, and only Surhurpur itself has been separately mentioned. The markets, fairs, schools and post-offices in the pargana are shown in the appendix A small Musalman fair is held at the village of Bhiaon or Masaudpur in honour of one Saiyid Masaud, who is said to have come from Arabia at a very early date.

The pargana is somewhat poorly supplied with means of communication. Through the extreme south-west passes the road from Akbarpur to Jaunpur passing through the village of Surhurpur close to which it is joined by the road from Tanda. From Malipur station a metalled road leads to Jalalpur, where it meets the road from Akbarpur to Ahraula in Azamgarh Other roads run from Jalalpur to Baskhari on the north, Ramnagar on the north-east, Mittupur on the south, and Surhurpur on the south-west A short road also connects Jalalpur with Nagpur; but beyond the Tons in the eastern portion of the pargana there are practically no roads. There are no permanent bridges over the Tons, although one is much needed at Jalalpur. It is crossed by ferries at the latter place, Nagpur, and several other villages. The river is navigable for the greater part of the year, and a considerable traffic is still carried on by means of boats in hides, grain and dried fish between Jalalpur and the markets lower down.

The pargana derives its name from the village of Surhurpur, which is said to have been called after Sohandal, a Bhar chieftain. Remains of the old Bhar villages are to be found at Surhurpur, Masora, Deodih and Bhujgi, while large numbers of Bhars still reside in this pargana. The Bhars seem to have been displaced by the Palwars and several Muhammadan colonists. Surhurpur gave its name to a mahal in the days of Akbar, but the present pargana is the result of many changes. The boundary was defined anew in 1801 when Saadat Ali Khan made over the ceded districts to the British; by this transfer Surhurpur lost the tappa of Pakarpur and portions of seven others, comprising 199 villages now formed into the Mahul pargana of Azamgarh. These villages all formed part of a single estate owned by the Saiyids of Mahul, a property founded by Sher Jahan and Shams-i-Jahan in the middle of the eighteenth century. The property was transferred to the British Government without reference to its situation—a step which was the cause of the existence of the detached islands belonging to the pargana which lie within the Azamgarh territory. The property was retained by the Saiyids till the days of Raja Iradat Jahan, who proclaimed himself Nazim of Jaunpur in the mutiny and was hanged for rebellion. His daughter married Malik Hidayat Husain of Samanpur.

The chief leading landholders are the Rautaria Palwars, an account of whom has already been given in Chapter III. These Palwars were the first to offer a successful resistance to the aggressions of the Rajkumars of Sultanpur. There was a long period of warfare which terminated in 1778 after the battle fought near the village of Masora, when Madho Singh of [illegible] and 300 Rajkumars lost their lives. There are now few Musalman families of importance. One, founded by Shaikhs Azam and Nizam-ud-din who are said to have come from Ghazni, settled to reside in the village of Songaon where their descendant, Shaikh Ghulam Yahya built the fort of Yasingarh. This person rose to be naib subahdar of Jaunpur and Ghazipur and acquired great power and influence; he took proprietary possession of much of the surrounding country, but the property was soon lost by his descendants, who now subsist on 80 *bighas* of rent-free land which they hold from the taluqdars of Samanpur.

At the present time the pargana contains 245 villages divided into 1,278 mahals. Of the latter 423 are held by taluqdars, but 57 of these are subsettled; 218 by zamindars, 428 by pattidari communities, and nine are bhaiyachara. In addition to these, 195 other than taluqdari, are subsettled, the superior proprietors being zamindars or coparcenary bodies; three are revenue-free, one is *nazul*, and one Government property. Altogether about 63 per cent. of the pargana is held by taluqdars. The largest property is that of Ashrafpur and Jalalpur owned by the taluqdars of Samanpur; it consists of 32 villages and four pattis. Mir Abu Jafar of Pirpur owns the Ismailpur estate of 18 villages and 12 pattis, and Mir Rahat Husain of the same family three villages and 11 pattis. One village also belongs to the Saiyid taluqdar of Kataria. Of the Rajkumars the Raja of Dera owns nine villages and 32 pattis, known as the Birma estate; and the taluqdars of Meopur Dhaurua hold the Bhasman property of two villages and four pattis. There are two taluqas held by the Bantaria Palwars as well as a number of smaller estates belonging to the members of the same clan. The taluqdar of Tighra owns 14 villages and 17 pattis, and his kinsman of Mundehra 15 villages and seven pattis. The Bihar Palwars also own number of villages forming the Babura estate. This is divided between the four houses of Haswar, Makrahi, Lakhanpur and Sultanpur. Lastly, two villages known as the Fakharpur estate belong to the taluqdar of Khapradih Sihipur. The remaining proprietors are of little importance, the chief landholding castes being Rajputs, Brahmans, Khattris and Kayasths. About one-fourth of the whole area is held in sub-settlement.

Prior to 1869, the area of the pargana was very different from that now comprised in Surhurpur. The northern boundary was formed partly by the Tons and partly by a line running due east from Jalalpur, on the west it included a large portion of the modern Akbarpur, and on the south the pargana extended far into the present pargana of Aldemau in Sultanpur.

TANDA, *Pargana and Tahsil* TANDA.

The capital of the pargana is a large town, lying in latitude 26° 33′ north and longitude 82° 40′ east, on the road from Fyzabad

to Azamgarh, at a distance of 37 miles east of the former and 12 miles from Akbarpur, with which it is connected by a metalled road. Another road runs eastwards through Haswar and Ramnagar to Sultanpur, and from it a branch takes off at Mubarakpur and runs south to Surhurpur and Jaunpur. To the north of the town at a distance of about a mile flows the river Ghagra, which is crossed by a ferry. The town lies on the lands of several villages besides Tanda proper; one of them is Sakrawal, which has a large site to the south. Another is Asopur, which formerly gave its name to a large estate.

The word Tanda means a caravan, and denotes that the place was an encamping-ground for Banjaras who carried their goods across the Ghagra by the ferry here. In process of time the camp expanded into a town, and this was granted by Farrukh Siyar to Muhammad Hayat, the representative of the Rasulpur family of Shaikhs. Since that time, the place has flourished greatly. It rapidly became populated by all classes, but more especially by Julahas and Hindu spinners, who soon acquired a widespread reputation for the excellence of their work. Saadat Ali Khan was much interested in the prosperity of the place. A European trader, named Mr. John Scott, settled here, and under his influence the cotton trade was developed largely. He held the *jagir* of the entire pargana and collected the taxes of the town, which then consisted of customs, excise, bazar dues, a tax on looms and marriage dues. He held the *jagir* till 17[illegible], and then it passed into the hands of Ghazanfar Ali of Rasulpur and Hasan Ali of Asopur, son and nephew of Muhammad Hayat; but shortly afterwards the place was taken under direct management and the taxes were collected by the government together with the land revenue. In 1800 the former were leased to one Qadir Bakhsh, but on account of his unpopularity his place was taken by a government darogha in whose time two new taxes were introduced, one of [illegible] per cent on transfers of property and the other of ten per cent. on mortgages. Building sites were sold by the state to intending purchasers, each of whom had to pay a fee to the former *jagirdars*. These sources of revenue were discontinued in the time of Saadat Ali Khan, and thereafter the proceeds of the groves, the loom tax and the marriage tax were farmed out at Rs. 520 per annum and

continued to be thus treated till annexation. An account of the manufactures of Tanda and their history has already been given in Chapter II. The weavers still carry on their trade to a large extent, but the manufacture of the fine *jamdani* cloth is insignificant in comparison with the amount produced fifty years ago.

Besides the tahsil, Tanda contains a police-station, a post and telegraph office, a cattle-pound and a dispensary. There is a middle vernacular school here; the boarding-house which stands some distance away was the gift of Mir Abu Jafar, the taluqdar of Pirpur. There is also a small municipal school in Tanda itself and a lower primary school in Mubarakpur. There are about 5,000 houses in the town, but only a few of these are built of brick. The market is still of considerable importance, the chief bazar days being Mondays and Thursdays. About a mile to the west of the town in Asopur is the tomb of one Shaikh Harun, a holy man who came to these parts about five centuries ago and who was put to death by the pagans. A considerable fair is held at his tomb on the first Sunday of Bhadon, when about 10,000 persons assemble from the neighbourhood. A mile further west is the Imambara of Husain Ali, and here the *tazias* are buried at the Muharram, which is also largely attended. Close by is a masonry platform erected by the Musalmans of the place, and here Saiyid Salar is annually commemorated on the first of Jeth, and a large number of people of both creeds assemble to do honour to the saint. In Tanda itself considerable Hindu fairs occur at the Ramlila, and also at Ramnaumi and the full moon of Kartik, when some 12,000 persons assemble for bathing in the Ghagra. The population of Tanda including that of Mubarakpur, with which it is united for municipal purposes, amounted to 13,543 at the first Oudh census of 1869. The total rose to 19,954 in 1881, but fell again to 19,721 at the following census. Since that time it has remained almost stationary, and in 1901 the town contained 19,853 inhabitants, of whom 9,605 were males and 10,248 females. Of the population at the last census 8,946 were Hindus, 10,838 Musalmans, 20 Jains, 14 Christians, and 35 Aryas and others. In point of size it is the sixth town in Oudh.

Tanda was constituted a municipality from the 1st of April 1870. The board consists of 13 members, of whom ten are elected,

the remainder being the deputy commissioner as chairman, the tahsildar as vice-chairman, and an assistant commissioner. The chief source of income is a tax on circumstances and property, assessed annually by a sub-committee of the board. Other heads are receipts from rent of *nazul* lands and houses, bazar dues, the sale proceeds of manure, pounds, and license fees for hackney carriages. The expenditure is chiefly devoted to conservancy and the maintenance of the town police force, which numbers 29 men of all grades. The details of income and expenditure since 1891 will be found in the appendix.* The town is fully equipped with good metalled roads, conservancy building and plant, and a municipal office, and is well able to maintain its property in good order.

TANDA *Pargana, Tahsil* TANDA.

This pargana forms the western portion of the tahsil and consists of a narrow strip of country, from 15 to 20 miles long and from five to seven miles wide, lying along the right bank of the Ghagra, which separates it from the Basti district. To the west lies pargana Amsin, to the east Birhar, and to the south the Akbarpur tahsil. A portion of the southern boundary is formed by the Thirwa stream, which takes its rise in the Amsin pargana and flows east for about half the length of the southern border of Tanda and then turns somewhat abruptly north, falling into the Ghagra to the east of Tanda town. These two rivers drain the greater portion of the pargana; but in the south-west corner is a collection of jhils in which the Tauuri has its origin. Dotted about the whole pargana are numerous jhils, many of which have no outlet. The chief are those of Deohat, Masra, Ballu-Jogdhpur, Fatehpur and Anwan. The Purdhar jhil in the east is connected with the Thirwa by a deep cutting about a mile in length, which is practically the only artificial drainage channel in the whole pargana. In several cases, and particularly at Madarpur, the land in the neighbourhood of the jhils is liable to be inundated in years of heavy rainfall.

Along the Ghagra below the high bank is a narrow strip of alluvial soil in which the villages are held on a short-term settlement. Above the high bank the soil is a sandy loam; but sand

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* Appendix, Table XV.

predominates only in the north-west corner and in a few villages along the Thirwa. The interior portion is mainly loam, but there is a large amount of clay in the depressions, this being especially the case in the south-west.

The total area of the pargana in 1904 was 86,652 acres or 135 square miles. The amount is liable to variation owing to changes in the course of the Ghagra, and the present figure represents an accretion of over 7,000 acres since the first regular settlement. At that time the cultivated area amounted to 59 per cent. of the whole, but the subsequent increase has been large, as at the last assessment no less than 54,101 acres or 67 per cent. were under the plough. This figure has been well maintained in recent years, and in 1904 the total was 55,253 acres or 63·8 per cent., while 22,767 acres bore a double crop, the development in the latter direction having been extremely rapid. Of the remainder, 12,821 acres were classed as culturable, but this included 3,993 acres under groves—a figure which has of late years shown a tendency to decline; there is a fair amount of old fallow, but only a small area remains which has never been brought under the plough. The barren area amounted to 18,575 acres, but of this nearly three-fourths were under water and of the rest all save 1,177 acres of actually unculturable waste was occupied by sites, roads and buildings. In a wet year means of irrigation are generally sufficient and only a few villages suffer from an inadequate supply; the general complaint is then of too much water rather than of too little; but there is not adequate protection by wells, which are few in number and difficult to make. In ordinary years somewhat over 45 per cent. of the cultivated land is irrigated, most of this being watered from the tanks and streams, although the well-irrigated area has increased of late years. The system of agriculture presents no special features. The kharif area is very much larger than that shown in the rabi. Much of the light soils will only grow rain crops that need no irrigation, and there is a large proportion of heavy clay soil in which rice alone can be grown. The chief kharif staples are rice, arhar, and kodon, while sugarcane is extensively cultivated and a small amount of indigo is produced. In the rabi, wheat, peas, gram and barley make up the bulk of the cultivation, the last having been supplanted to a considerable

extent by wheat during the past thirty years. There is very little opium cultivation, but a fair amount of tobacco is raised in the better lands.

At the last settlement as much as 72·67 per cent. of the land was held by ordinary tenants at cash rates; 11·91 per cent. was cultivated by proprietors as *sir* or *khudkasht*; 3·37 per cent. by under-proprietors; and 6·95 per cent., the largest proportion in any pargana of the district, was held on grain rents, but such land is as a rule of a very inferior description. For the rest, 1·31 per cent. was rent-free or held at favoured rates and ·7[illegible] per cent. by occupancy tenants. The average cash rate was Rs. 5·27 per acre, ranging from Rs. 4·65 in the case of the higher castes to Rs. 5·[illegible] paid by low caste tenants. The advantage obtained by the former is only 13·89 per cent., or less than in any other pargana. The chief cultivating classes are Brahmans, Rajputs, Musalmans, Kurmis and Ahirs. The two last are cultivators of a superior stamp, but the best are the Muraos, who are, however, not very numerous. The revenue of the pargana at the summary settlement amounted to Rs. 60,344. At the regular assessment this was raised to Rs. 84,635; but the demand was subsequently reduced to Rs. 81,986 The present final demand stands at Rs. 1,08,425, including Rs. 210 nominally assessed on revenue-free lands. The enhancement is large, amounting to nearly 35 per cent., but the incidence is still fairly low owing in part to the sandy nature of the soil and the large number of precarious villages. The total excludes the sum of Rs. 3,632 at present assessed on the alluvial mahals. These number 15 in all; they were demarcated and assessed at the time of the settlement for a period of five years only, except in the case of Ma[illegible]ripur, in which the settlement was made conditionally for the full term at a revenue of Rs. 40. The others came up for revision in 1903.*

The population of the pargana was first enumerated at the Oudh census of 1869. It then amounted to [illegible]3,529 souls. This rose to 84,890 in 1881, and ten years later to 99,[illegible]52. At the last census a slight decrease was observed the total number of inhabitants being 96,037, which gives an average density of 768 to the square mile. Classified according to religions, there were 75,212

* Appendix, Table IX.

Hindus, 20,638 Musalmans, and 187 Christians, Jains and others. The principal town is Tanda, with which the history of the pargana is closely connected. Other large villages are Iltifatganj, Mubarakpur and Khaspur. The bazars, fairs and schools of the pargana are shown in the appendix.

Means of communication are fair. In addition to the metalled roads lying within the Tanda municipality, a similar road runs south-west from Tanda to Akbarpur, giving communication with the railway; along this is a line of telegraph. The second-class road from Fyzabad enters the pargana in the north-west corner, and after passing through Iltifatganj and Tanda crosses the Thirwa by an iron bridge and then branches into the roads leading to Azamgarh *viâ* Baskhari and to Ramnagar and Baharampur. Other roads are those running from Iltifatganj to Akbarpur, from Mubarakpur to Surhurpur, from Phulpur on the Ghagra to the Azamgarh road and from Akbarpur to Baskhari, which traverses the south-eastern corner. There are several ferries over the Ghagra, all of which are managed from the Basti side.

The pargana in its present form dates only from 1869, when it was constituted by the amalgamation of the two old parganas of Khaspur-Tanda and Iltifatganj, the latter being in early days known as Naipur. This was a small pargana consisting of only 33 villages, and when the change was made 16 villages of it were transferred to Akbarpur. Khaspur Tanda, too, was originally a small pargana, extending eastwards only as far as the Thirwa, the land beyond that river as far as the Birhar boundary being a part of Akbarpur. In early days the tract is said to have been held by the Bhars, remains of whose buildings are still to be seen in the villages of Madarpur, Umeda and elsewhere. They were displaced by various colonists, the most important of whom were Musalmans. The only Hindu settlers were the Kayasths of Saidpur, Daipur and elsewhere.

One of the oldest families is that of the Maliks of Khaspur said to have been founded by one Malik Khas Zaludi of Baghdad who settled in these parts and took up his residence at Khaspur, to which he gave his name. His descendants subsequently migrated to Sakrawal and Punthar, but one widow of the old stock remained with her daughter in Khaspur. This girl was

subsequently married to Saiyid Hamid of Iran, who settled in Khaspur, and from him are descended the proprietors of Muhammadpur, the old Khaspur taluqa of 53 villages having been confiscated after the mutiny on account of the persistent rebellion of Tafazzul Husain, who took an active part in supporting the rebel nazim of Gorakhpur.

The Shaikhs of Rasulpur and Asopur are descended from one Khalil-ur-Rahman, a native of Turan, who, about three centuries ago, was appointed *qazi* of the pargana and took up his residence near the present town of Tanda. He acquired an estate of twelve villages, which was subsequently divided into two portions; one of these soon disappeared, but the other passed by marriage to Saiyid Abd-ul-Baqi, whose descendant, Muhammad Hayat, obtained the pargana in *jagir* and was practically the founder of the town of Tanda. After his death the *jagir* was resumed, but his sons retained the estate till 1790, when it was taken under direct management. In 1791 Mr. John Scott, a merchant of Tanda, farmed the entire pargana of Khaspur and subleased it in two portions, the Rasulpur estate of 54 villages being taken by Ghazanfar Ali, son of Muhammad Hayat, and the Asopur property of 26 villages by Husain Ali, nephew of Ghazanfar Ali. Mr. Scott's farm ceased in 1796, but these two men continued to hold their leases till 1820. Ghazanfar Ali was succeeded by his son-in-law, Abbas Ali, who held Rasulpur till its confiscation after the mutiny. Husain Ali was also succeeded by his son-in-law, Ali Hasan, whose property was in 1819 incorporated into the taluqa of Samanpur and his representatives now hold only subordinate rights.

The small pargana of Iltifatganj was originally held by the Mughals of Alanpur, a family founded in the days of Babar by one Mir Alan of Dehli. His descendants obtained twelve villages, and in 1795 increased their property by the addition of seven others. In 1809 these were all included in the Pirpur taluqa; but in 1821 Subhan Beg, whose brother was in the British service, managed to recover the 19 villages and also twelve others which had been added by the Pirpur taluqdar. His representatives are still in possession of this estate. The property includes six villages formerly held by the so-called Pathans of Dhalmau, who were

descended from one Rai Dholi, a Gautam; they lost their estate as early as 1809. The Pande Brahmans of Phulpur at one time held 36 villages, but these were sold or mortgaged to various taluqdars, and in 1850 all that remained passed into the hands of the Bachgotis of Bhiti and Khajurahat.

At the present time the pargana contains 285 villages divided into 581 mahals. Of the latter, 253, including 153 held in subsettlement, are owned by taluqdars; 212, of which 32 are subsettled, by zamindars; 82 by pattidari bodies, while one is *nazul*, two are the property of Government, and two revenue-free. Of the various taluqdars holding land in the pargana Saiyid Abu Jafar of Pirpur owns eight villages and portions of four others, and his kinsman, Mir Rahat Husain, has fourteen villages and twelve pattis; the taluqdars of Samanpur hold 24 villages and two pattis; the Kayasth taluqdar of Rasulpur owns nine villages and four pattis, which were bestowed on his grandfather after the mutiny; the taluqdar of Bhiti holds three villages and three pattis, and his relative of Khajurahat five villages and six pattis. The Rajkumars of Meopur Dhaurua are in possession of 1[illegible] villages and 13 pattis, and the Raja of Dera of four villages. One village and parts of five others is held by the Saiyid taluqdar of Kataria, while the Palwars of Haswar and Makrahi own three and four pattis respectively. The remainder of the pargana is chiefly in the hands of Musalmans, Brahmans, Kayasths and Rajputs of various clans. The subsettlement-holders, who are in possession of about 18 per cent. of the whole area, are generally in poor circumstances.

TANDA *Tahsil.*

This tahsil forms the north-eastern sub-division of the district, lying on the right bank of the Ghagra, which separates it from the Basti and Gorakhpur districts on the north. To the south lies Akbarpur and the Atraulia pargana of Azamgarh, while to the east is part of the Sagri tahsil of that district. The western boundary is formed by pargana Amsin of tahsil Fyzabad. The total area is 230,765 acres or 360·57 square miles. There are in all 806 villages, divided at the last settlement into 1,905 mahals. The tahsil consists of the two parganas of Tanda and Birhar, of

which the latter occupies the eastern, and the former the western, portion. Up to 1904 the tahsil also included Surhurpur, but this was then transferred to Akbarpur.

In its physical characteristics the tahsil is divided into two well-defined areas, besides the few alluvial mahals in the bed of the Ghagra. Bordering that river is a narrow strip of good upland villages, mostly well cultivated, but much better in the eastern than at the western end. South of this is a lowlying tract which in wet years becomes waterlogged. The western part of this drains into the Ghagra by the Thirwa stream, but the stretch of country in the neighbourhood of Ballia-Jagdispur, Deolat, P[illegible]ia Parsa, Bamani, Baskhari, Kichhauchha, Bhiduni, Bakia and Garha is very imperfectly drained by the Tauuri and Pikia streams. In consequence, the variations of season are more felt in this part than elsewhere. The eastern end of this tract is an *usar* plain, but the most barren part of it lies round the sources of the Pikia. There are no forests in the tahsil, of *dhak* jungle and *usar* land there is but little in pargana Tanda, but in Birhar from Baskhari eastwards there are many thick patches of *dhak*.

The Ghagra forms the northern boundary for some 16 or 17 miles. The Thirwa, rising in pargana Amsin, flows east and forms the boundary with Akbarpur; it then bends northwards and falls into the Ghagra close to the town of Tanda, the stream holding a good deal of water even in the cold weather in a normal year. The Tauuri originates in the swamps by Deolat and north-east Baskhari and Kichhauchha to the border between Birhar and Surhurpur. It follows the line of the tahsil boundary and thence goes into Azamgarh. The small stream known as the Sarju forms the southern border of the extreme eastern end of the tahsil, where it falls into the old bed of the Ghagra. It is a shallow stream and does not last long into the cold weather. The Pikia rises from the same swamps as the Tauuri, being an alternative outlet of their overflow. It forms the southern boundary of Birhar for some distance between the Tauuri and Sarju, but ultimately crosses the eastern extremity of the tahsil and falls into the same old channel as the Sarju, but higher up stream; for most of its course it has a deep and well-defined bed.

The tahsil is administered as a sub-division in the charge of a full-powered magistrate on the district staff. The tahsildar, who resides at Tanda, is assisted by a naib-tahsildar and the usual establishment. There are four supervisor qanungos and 153 patwaris. For police purposes there are stations at Ramnagar, Baskhari and Tanda. The circles have purely conventional boundaries and their lack of agreement with the revenue areas is a source of some inconvenience. Parts of the tahsil are extremely remote from any thana, and the subdivision is the most remote from the district headquarters. A small portion of the Tanda pargana lies within the jurisdiction of Ahrauli in Majhaura. Tanda and Mubarakpur have a force of municipal police, while the Act XX towns of Kichhauchha and Baskhari maintain their own watch and ward. The rest of the district is guarded by village watchmen, who are paid from the rural police rate. Tanda is not a criminal town, and there is no village in the subdivision with a bad name for habitual law-breaking.

Statistics regarding agriculture and irrigation will be found in the several pargana articles. The annual revenue demand at the present settlement is Rs. 3,07,883; nearly two-thirds of this is due from the Palwar taluqdars of pargana Birhar, who all pay with much difficulty and have had to sell some of their villages since the settlement. In Tanda the taluqdari area is small and the owners are better managers, but some inconvenience is caused by the large pattidari mahals. In the Palwar estates of Birhar the taluqdari right in each sub-settled village is, as a rule, held by one owner, thanks to the work of Mr. Woodburn in 1878 or thereabouts; but many of the *kham* villages are divided field by field, and till recently each owner had his own patwari, so that there were three or four patwaris in one village, each recording the same field as belonging to his particular mahal—a system which produced continual useless suits in the rent and revenue courts. Though the rearrangement of patwari circles has had some effect, no real improvement can result till the *kham* villages are also divided by agreement of the owners like the subsettled ones. These peculiarities render the work of this tahsil very difficult.

The tahsil is well supplied with means of communication, although it lies off the railway. The road system divides itself

into two classes. The first comprises those roads which pass through the tahsil giving communication to the places beyond its limits; and the second consisting of those which have been constructed for purely local convenience. Of the former the chief is the main road from Fyzabad to Tanda and Azamgarh, which runs through Baskhari and leaves the tahsil near Neori, a second-class road, bridged and raised throughout. Through Baskhari and Ramnagar runs the road from Akbarpur to Kamharia ghat and Gorakhpur. The portion between Ramnagar and Jahangirganj also belongs to a road leading from Tanda through Haswar to Balrampur. Another second-class road leads southwards from Tanda to join the Fyzabad-Jaunpur road at Surhurpur in the Akbarpur tahsil. The only metalled road, excepting a few miles within the limits of Tanda municipality, is that from Tanda to Akbarpur, although the road from the latter place to Kamharia is now being improved for metalling. The purely local roads are numerous and their position may be seen in the map.

There are several ferries over the Ghagra connecting the tahsil with the Basti district, and one at Kamharia crossing to Gorakhpur. Most of them are managed by the Basti district board, the only exceptions being those at Kamharia and Chandipur. The Thirwa stream is crossed on the roads from Akbarpur to Iltifatganj and Tanda by iron girder bridges and a similar bridge crosses the same stream between Tanda and Mubarakpur. The smaller rivers are crossed by temporary bridges in the dry season, the only masonry structures being those on the road from Chahora to Jalalpur. The want of proper crossings over unfordable streams is greatly felt in this tahsil. There is a road bungalow at Tanda, while others are being built at Baskhari and Jahangirganj.

At the first Oudh census of 1869 the tahsil contained a population of 182,118 persons. The next enumeration of 1881 showed a very marked increase, the total being 282,731, while ten years later it increased to 263,687. The last census was that of 1901, when the tahsil contained 219,392 inhabitants, showing a considerable decline, but still giving a density of 891 persons to the square mile. Classified according to religions, there were 210,925 Hindus, 38,209 Musalmans and 188 others, Jains, Aryas and

Christians. These figures now given in each case refer to the tahsil as it now stands, whereas the census statistics include those of Surhurpur.* The population of the tahsil is mostly agricultural in character, but a considerable proportion is engaged in trade and especially in the weaving industry, which still flourishes at Tanda Iltifatganj and other places.

TANDAULI, *Pargana* AMSIN, *Tahsil* FYZABAD.

A small village in the south of the pargana, lying in latitude 26° 37′ north and longitude 82° 21′ east, on the main road from Fyzabad to Jaunpur, at a distance of 16 miles from the district headquarters. The road here crosses the loop line of the Oudh and Rohilkhand Railway, and at the crossing is the station, from which a branch road runs north-east to Dilasiganj on the Ghagra. Tandauli is but an insignificant place, containing nothing of interest save an upper primary school. The population at the last census numbered 843 souls, the majority of whom are Brahmans. The total area of the village is 368 acres and the revenue Rs. 700. It formerly belonged to the Raikwars of pargana Amsin, but their possessions were seized by Raja Darshan Singh, and the village has since been included in the taluqa of the Maharaja of Ajodhya.

* Appendix Table I

GAZETTEER

OF

FYZABAD.

APPENDIX.

GAZETTEER

OF

FYZABAD.

APPENDIX

CONTENTS

TABLE II.—Population by Thanas, 1901.

District	Serial number of thana	Name of thana	Total population.			Hindus.			Musalmans.			Others		
			Total	Males.	Females.	Total	Males	Females	Total	Males.	Females	Total	Males	Females.
Fyzabad.	1	Ahnauli .	40,642	20,396	20,246	36,122	18,175	17,947	4,499	2,209	2,290	21	12	9
	2	Akbarpur ..	116,778	57,941	58,837	98,839	49,744	49,095	17,818	8,145	9,673	121	52	69
	3	Ajodhya ..	26,728	18,834	7,894	25,361	17,713	7,648	1,342	1,102	240	25	19	6
	4	Amona ..	40,288	19,755	20,525	36,542	17,913	18,629	3,684	1,813	1,871	54	29	25
	5	Baskhari ..	53,455	26,816	26,639	45,265	22,805	22,460	8,170	4,011	4,159	...	..	...
	6	Bikapur .	98,352	47,146	51,206	92,552	44,635	47,917	5,785	2,505	3,280	15	6	9
	7	Fyzabad (Kotwali)	69,813	37,337	32,476	52,584	28,484	24,100	16,413	8,415	7,998	816	438	378
	8	Haidarganj	60,047	30,057	29,990	57,275	28,614	28,661	2,772	1,443	1,329	...	..	...
	9	Jalalpur .	122,734	63,445	59,289	112,241	58,303	53,938	10,478	5,132	5,346	15	10	5
	10	Maharajganj .	91,601	45,369	46,232	86,623	42,783	43,840	4,926	2,564	2,362	52	22	30
	11	Milkipur	107,561	54,452	53,109	99,985	50,746	49,239	7,477	3,660	3,817	99	46	53
	12	Pura Qalandar .	79,348	38,329	41,019	71,858	34,803	37,055	7,440	3,498	3,942	50	28	22
	13	Ramnagar	94,979	47,706	47,273	87,397	43,764	43,633	7,581	3,941	3,640	1	1	...
	14	Raunahi	86,393	43,077	43,316	75,180	37,590	37,590	11,202	5,479	5,723	11	8	3
	15	Tanda	140,566	64,736	65,830	105,137	52,574	52,563	25,242	12,066	13,176	187	96	91
	16	Cantonment ..	6,097	4,007	2,090	3,656	2,310	1,346	1,266	747	519	1,175	950	225
		Total	1,225,374	619,403	605,971	1,086,637	550,956	535,681	136,095	66,730	69,365	2,642	1,717	925

NOTE.—This table [illegible] figures [illegible] those of the pilgrims at the mela, while the actual population of Ajodhya [illegible] 1901.

TABLE IV.—*Deaths according to cause.*

Year.	Total deaths from—					
	All causes.	Plague	Cholera	Small-pox	Fever.	Bowel complaints
1	2	3	4	5	6	7
1891	43,739		8,951	659	28,260	1,196
1892	45,921		8,702	76	31,286	546
1893	25,640		768	25	19,103	515
1894	54,861	.	5,432	28	41,787	1,[illegible]
1895	40,039	.	6,711	3	28,132	886
1896	31,324		845	190	24,723	491
1897	40,827	...	639	1,314	32,643	660
1898	33,807	...	519	23	20,271	[illegible]
1899	39,551	..	1,448	10	28,972	568
1900	37,230		3,131	4	25,864	823
1901	35,114	.	3,085	16	21,360	468
1902	30,332	1	1,779	54	25,758	380
1903	41,494	2,607	249	154	17,206	5,029
1904	42,310	3,655	331	35	27,217	898
1905						
1906						
1907						
1908						
1909						
1910						
1911						
1912						
1913						
1914						

TABLE VI.—*Area in acres under the principal crops, tahsil Akbarpur.**

Year.	Rabi						Kharif				
	Total	Wheat	Barley mixed.	Gram	Peas	Poppy	Total.	Rice	Arhar mixed	Urd and mung.	Sugar-cane.
Fasli											
1305	114,721	20,860	45,700	15,456	25,580	1,585	147,240	78,811	22,937	12,986	13,846
1306	116,457	20,885	42,004	20,413	29,205	1,517	149,896	91,673	14,422	13,160	15,452
1307	127,504	22,127	41,794	26,193	31,083	1,749	148,253	94,907	12,480	12,988	15 503
1308	†			..	.		156,911	98,690	16,528	14,026	14,519
1309 ...	121,108	22,070	35,283	31,397	29,404	1,881	157,697	93,100	19,260	12,612	15 784
1310	134,256	24,332	39,407	33,763	31,487	2,120	154,934	94,718	18,361	12,968	13,351
1311 ...	152,037	24,873	41,645	37,609	40,079	2,627	150,109	90,290	16,727	11,940	14,176
1312											
1313											
1314											
1315											
1316 . ..											
1317 .. .											
1318											
1319 ..											
1320 . ..											
1321											

* Parganas Akbarpur, Majhaura and Surhurpur. † No returns available on account of census operations.

TABLE VII.—*Criminal Justice.*

Year.	Number of persons convicted or bound down in respect of—												Cases under—	
	Offences against public tranquillity (Chapter VIII)	Offences affecting life	Grievous hurt	Rape	Cattle theft	Criminal force and assault	Theft	Robbery and dacoity	Receiving stolen property	Criminal trespass	Bad livelihood	Keeping the peace	Opium Act	Excise Act
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1896	112	58	52		15	65	624	51	92	457	67	64	13	25
1897	68	21	47	..	37	10	677	12	125	340	65	35	6	4
1898	92	26	42	1	9	31	272	12	64	155	22	24	10	15
1899	138	26	35	5	15	38	272	14	30	128	86	62	4	10
1900	105	25	27	2	15	33	327	15	63	223	64	37	6	16
1901	88	28	28	1	9	36	2?5	10	37	167	60	54	9	24
1902	112	23	60	2	9	36	234	7	28	157	115	42	11	18
1903	90	44	50	4	16	37	195	6	26	139	165	81	9	39
1904	120	45	50	3	7	26	170	11	38	126	153	106	10	45
1905														
1906														
1907														
1908														
1909														
1910														
1911														
1912														
1913														

TABLE XIII.—*Income-tax.*

Year	Total receipts	Collected by companies		Profits of companies		Other sources, Part IV				Total charges	Objections under Part IV	
						Under Rs 2,000		Over Rs 2,000				
		Assessees	Tax	Assessees	Tax	Assessees	Tax	Assessees	Tax		Number filed	Wholly or partly successful
1	2	3	4	5	6	7	8	9	10	11	12	13
	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs.	Rs	Rs		
0-91	33,506	19	146	2	832	Not available.				646	Not available	
1-92	34,633	16	323	2	1,054					628		
2-93	35,381	18	361	2	1,055					506		
3-94	36,770	21	416	2	1,200					515	463	140
94-95	37,278	21	454	3	1,319	956	14,258	106	12,193	328	398	134
95-96	37,232	17	335	4	1,482	928	14,264	103	12,508	161	415	169
96-97	37,939	25	472	4	1,669	966	13,967	105	12,475	134	490	205
97-98	38,029	22	533	4	1,865	901	13,791	105	12,711	11	441	65
98-99	43,535	25	507	4	3,002	962	15,737	121	15,490	71	451	70
99-1900	41,011	24	430	4	2,740	942	15,493	123	14,540	165	367	77
00-1901	43,454	21	221	4	2,362	1,091	17,567	138	15,215	129	591	106
01-1902	46,710	29	803	4	2,116	1,144	18,531	144	17,152	125	504	98
02-1903	45,929	27	806	4	1,935	1,142	19,100	139	15,613	67	407	24
03-1904	33,648	9	291	3	1,988	358	9,746	113	11,085	245	210	45
04-1905												
05-1906												
06-1907												
07-1908												
08-1909												
09-1910												
910-11												
911-12												
912-13												

List of Schools, 1904.

A.—City

Locality	School.	Class.	Management.	Average attendance.
	I.—Secondary			
Fyzabad	High School	High School	District Board	219
	Mianganj Branch	Anglo-vernacular	Ditto	31
	Haiderganj	Middle vernacular	Ditto	213
	Girls' Boarding School	Anglo-vernacular middle	Wesleyan Mission, Aided	60
	Forbes' School	Ditto	Private, Aided by Municipality	196
	II.—Primary			
Fyzabad	Sahibganj	Lower Primary	District Board	26
	Hasnu Katra	Ditto	Ditto	30
	City Girls' School	Ditto	Ditto	[illegible]
	Anguri Bagh Girls'	Ditto	Wesleyan Mission, Aided.	42
	Rikabganj Girls'	Ditto	Church Mission Aided	33
Ajodhya	City School*	Upper Primary	District Board	164
Fyzabad	Islamia School	Arabic	Local Committee, with Waqa funds	160
	Kandhari Bazar	Ditto	Private	15
	Sarai Chauk	Ditto	Ditto	16
	Hasnu Katra	Ditto	Ditto	16
	Kotha Parcha	Hindi, Guru School	Ditto	56
	Fatehganj	Ditto	Ditto	40
	Haiderganj	Ditto	Ditto	50
	Sahibganj	Ditto	Ditto (Ram Narain)	35
	Ditto	Ditto	Ditto (Jagannath)	12
	Ditto	Sanskrit Pathshala	Private	25
Ajodhya	Nayaghat	Ditto	Ditto	16
	Swargaddwari	Ditto	Ditto	15
	Bhui temple	Ditto	Ditto	80
	Ram Kot	Ditto	Ditto	41
	Ramji	Ditto	Ditto	5
	Raja Balrampur	Ditto	Ditto	50
	Sarju Bagh	Ditto	Ditto	40
	Lachhmi Ram	Ditto	Ditto	20
	Rusi temple	Ditto	Ditto	50
	Pheku Lal	Ditto	Ditto	30

List of Schools, 1904.

B.—District.

Tahsil	Pargana	Locality.	Class	Average attendance
Fyzabad	Haveli Oudh	Darshannagar	Upper Primary	102
		Ranupali	Ditto	44
		Pura	Ditto	39
		Bhadarsa	Ditto	83
		Lami Bazar	Lower Primary	36
		Shiwala Man	Ditto	34
		Sukhapur Itaura	Ditto	56
		Gangauli	Ditto	71
		Pura Qalander	Lower Primary Aided	24
		Rampur Sardha	Ditto	20
		Narainpur	Ditto	28
		Usru	Ditto	21
	Mangalsi.	Deorhi	Upper Primary	103
		Raunahi	Ditto	58
		Muhammadpur	Ditto	40
		Raipur	Ditto	38
		Suchitaganj	Ditto	53
		Baragaon	Ditto	55
		Mubarakganj	Ditto	46
		Mangalsi	Lower Primary	17
		Mirpur Karita	Ditto	37
		Hajipur	Ditto	18
		Gopalpur	Ditto	18
		Jiganpur	Lower Primary Aided	10
		Ismailnagar	Ditto	27
		Saadatganj	Ditto	16
		Parasrampur	Ditto	23
		Sarangapur	Ditto	16
		Mura Begamganj	Ditto	29
		Deorhi	Lower Primary aided, Girls	20
	Amsin	Amsin	Upper Primary	16
		Tandauli	Ditto	42
		Goshainganj	Ditto	48
		Begamganj (Dilasganj).	Ditto	42
		Bhadauli Buzurg	Ditto	50
		Jarhi	Lower Primary Aided	17
		Maya Bhikhi	Ditto	25
		Mathia	Ditto	29
		Bharatpur	Ditto	20
		Kalianpur Baraura	Ditto	18
		Reori	Ditto	22
		Rasulabad	Ditto	21
		Kumhia	Ditto	31
Akbarpur	Akbarpur.	Akbarpur	Middle Vernacular	169
		Ditto	Mission Girls' Aided	13
		Lorpur	Upper Primary	82
		Pahtipur	Ditto	65
		Barepur	Ditto	61
		Kalepur Mohwal	Ditto	42
		Bewana	Ditto	59
		Salahuddinpur	Ditto	39
		Dhaurua	Ditto	40
		Samanpur	Lower Primary	38
		Saidpur Bhitari	Ditto	20

List of Schools, 1904—(continued)

B.—DISTRICT—(*continued*).

Tahsil.	Pargana	Locality	Class.	Average attendance
Akbarpur.	Akbarpur.	Nasirpur	Lower Primary	17
		Kataria	Ditto	16
		Sadipur	Ditto	31
		Kajri	Lower Primary Aided	22
		Abeta	Ditto	15
		Bingaon	Ditto	12
		Sikandarpur	Ditto	48
		Baraura	Ditto	19
		Akbarpur	Ditto	15
		Kurki Bazar	Ditto	14
		Manikpur	Ditto	18
		Malipur	Ditto	27
		Husainpur Biphau,	Ditto	28
		Saspani	Ditto	18
	Majhaura	Majhaura	Upper Primary	45
		Henri	Ditto	36
		Sunawan	Ditto	30
		Katahri	Lower Primary	25
		Rudhaupur	Ditto	27
		Chachakpur	Ditto	14
		Ashrafpur Barwa	Ditto	30
		Lance Paikauli	Ditto	28
		Sangaon	Ditto	33
		Bhiti	Upper Primary Aided	35
		Madai Bhari	Lower Primary Aided	21
		Asajitpur	Ditto	19
		Karampur	Ditto	21
		Benipur	Ditto	23
		Saya	Ditto	19
		Mustafabad	Ditto	6
		Khemapur	Ditto	25
		Fatehpur Belabagh,	Ditto	16
		Narharpur	Ditto	28
		Pitnapur	Ditto	21
		Jalalpur	Middle Vernacular	106
	Surhurpur	Surhurpur	Upper Primary	61
		Bandipur	Ditto	68
		Newada	Lower Primary	29
		Dulhupur	Ditto	19
		Fatehpur	Ditto	38
		Ramgarh Tighra	Ditto	46
		Naggpa	Ditto	39
		Masorha	Upper Primary Aided	23
		Barah	Ditto	31
		Baragaon	Lower Primary Aided	25
		Mathura Rasulpur	Ditto	17
		Sakra	Ditto	20
		Bhiaon	Ditto	36
		Begikol	Ditto	28
Tanda	Tanda	Tanda	Middle Vernacular	97
		Do	Lower Primary Municipal	29
		[illegible]	Upper Primary	54

List of Schools, 1904—(concluded).

B—District—*(concluded).*

Tahsil	Pargana	Locality	Class	Average attendance.
Bikapur—*(concluded).*	Pachhimrath—*(concluded.)*	Sindhora	Lower Primary Aided	19
		Gothwara	Ditto	28
		Ahiran	Ditto	27
		Malethu Khurd	Ditto	19
		Sarai Qazi	Ditto	15
		Daribganj	Ditto	28
		Chaura Bazar	Ditto	20
		Milkipur	Ditto	24
		Kora Raghopur	Ditto	25
		Barahta	Ditto	20
		Ghiasuddinpur	Ditto	18
		Gandhaur	Ditto	20
		Dhema Sheo Bakhsh Rai	Ditto	30
		Charawan	Ditto	21
		Ghatampur	Ditto	25
		Korawan	Ditto	18
		Dih Astik	Ditto	19
		Nansa	Ditto	24
	Khandansa	Khandansa	Upper Primary	52
		Amaniganj	Ditto	63
		Tursampur	Ditto	53
		Bawan	Lower Primary	38
		Gaddopur	Upper Primary Aided	20
		Sirsi	Lower Primary Aided	28
		Ramnagar Amawan	Ditto	24
		Pithla	Ditto	20
		Ghatauli	Ditto	31
		Juriam	Ditto	17

ROADS, 1904—*(concluded).*

III.—Fifth class roads, cleared, partially bridged and drained—(concluded).	Miles	Fur.	Feet
(xii) Haswar to Mansurganj	9	5	360
(xiii) Maharua to Bikwajitpur . .	10	6	340
(xiv) Goshainganj to Undi . .	7	0	330
(xv) Goshainganj to Sarwaghat . .	7	6	325
(xvi) Bhiti to Maya ..	11	3	40
(xvii) Bilwarghat to Tarun .	10	7	575
(xviii) Darshannagar to Rasulabad .	8	1	410
(xix) Darshannagar to Bharatkund	8	6	479
(xx) Bhadarsa to Tewaripur .	23	5	550
(xxi) Khajurahat to Milkipur . ..	14	3	351
Total	231	6	80
IV.—Sixth class roads, cleared only.			
(i) Amaniganj to Milkipur .	11	2	130
(ii) Amaniganj to Harapur ..	11	0	0
(iii) Gaddopur to Kuchera and Jalalpur	19	6	252
(iv) Barun to Shahganj ..	3	1	170
(v) Shahganj to Ranibazar . .	0	6	240
(vi) Barigaon to Muhammadpur ..	1	7	298
(vii) Muhammadpur to Daryabad ..	2	0	633
(viii) Bikapur to Rampur Bhagan	4	4	210
(ix) Daribganj to Jinnu .	8	3	20
(x) Goshainganj to Barchti and Jaisinau	7	3	627
(xi) Goshainganj to Dilasiganj	5	1	520
(xii) Dilasiganj to Tandauli .	3	6	420
(xiii) Haringtonganj to Kinawan and Chaura .	12	1	651
(xiv) Chaura to Paraspur	4	4	0
(xv) Haidarganj to Tarun .	6	5	88
(xvi) Haidarganj to Millepur .	4	1	265
(xvii) Haidarganj to Bhopi Dehra ..	4	0	293
(xviii) Paraspur to Kichhauti .	6	1	95
(xix) Bhiti to Dostpur .	18	0	100
(xx) Bhiti to Kurebhar .. .	8	6	0
(xxi) Pahtipur to Chitauna .	4	1	490
(xxii) Sudapur to Sultangarh	5	4	330
(xxiii) Akbarpur to Gauhanian	14	3	70
(xxiv) Shahzadpur to Jalalpur	14	4	200
(xxv) Jalalpur to Nagpur . .	2	5	0
(xxvi) Jalalpur to Mittupur	4	0	475
(xxvii) Jalalpur to Saburpur	5	4	80
(xxviii) Sambhitaganj to Mathia ..	16	1	396
(xxix) Baskhari to Buahi	5	2	420
(xxx) Baskhari to Ramnagar ..	8	0	0
(xxxi) Ganpatpur to Mansurganj	4	1	400
(xxxii) Haswar to Mandighat ..	3	0	600
(xxxiii) Jahangirganj to Kamhariaghat .	6	2	290
(xxxiv) Kamhariaghat to Parsanpur ...	5	0	0
(xxxv) Baharampur to Garwal .	5	0	0
(xxxvi) Basohrighat to Ahirauli . .	2	4	0
(xxxvii) Murtihan to Khirkighat ...	6	4	261
(xxxviii) Lalla to Sathan Ferry	6	5	520
(xxxix) Bhatpura to Sheonathpur . ..	4	2	224
Total	267	3	462
GRAND TOTAL ...	758	2	640

FERRIES, 1904.

Tahsil.	Pargana.	Locality	Name of Ferry	River	Management.	Income.
						Rs.
Fyzabad	Haveli Oudh.	Fyzabad Cantt.	Miranghat	Ghagra	Fyzabad Dist. Bd.	1,500
		Ajodhya	Ajodhyaghat	Do	B. & N.-W. Ry.	6,510
		Tihura	Tihuraghat	Do.	Fyzabad Dist. Bd	1,225
		Jalaluddinnagar.	Bilharghat	Do.	Basti ditto.	
	Mangalsi.	Sihora	Sihora	Do	Gonda ditto	
		Raunahi	Dhemuaghat	Do	Do ditto.	
	Amsin	Marna	Marna	Do	Basti ditto	
		Dalpatpur	Dalpatpur	Do	Do ditto	
		[illegible]ganj	B[illegible]ganj	Do	Do ditto	
		Sarwa	Sarwa	Do	Do ditto	
		Ankaripur	Goshainganj	Marha	Fyzabad ditto	410
Akbarpur.	Majhaura	Basohri	Basohri	Do	Do ditto	150
		Majhaura	Rajghat	Do	Do ditto	*
	Surhurpur	Jalalpur	Jalalpur	Tons	Do. ditto	275
Tanda	Tanda	Salarpur	Salona	Ghagra	Basti ditto	
		Mahripur	Mahripur	Do	Do ditto.	
		Tanda	Tanda	Do	Do ditto	
		Mubarakpur	Mubarakpur	Do	Do ditto	
		Phulpur	Phulpur	Do.	Do. ditto	
	Birhar.	Naurahni	Naurahni	Do	Do ditto	
		Tendwa Daro	Mandi	Do	Do. ditto.	
		Chahora	Chahora	Do.	Do. ditto	
		Mansurganj	Mansurganj	Do.	Do. ditto.	
		Chandipur	Chandipur	Do	Fyzabad ditto	480
		Kamharia	Kamharia	Do	Do ditto	600
Bikapur	Khandansa	Rasulpur	Mohanghat	Gumti	Do ditto	
		Deogaon	Khirkighat	Do	Do. ditto	
		Ghurwal	Gharwal	Do.	Do ditto	
		Aidilpur	Sathan	Do	Sultanpur ditto	
		Imamganj	Kondwa	Do	Do ditto.	

* Private up to 1905.

POST-OFFICES, 1904.

Tahsil	Pargana	Locality	Class	Management.
Fyzabad	Haveli Oudh	Fyzabad	Head office	Imperial.
		Do city	Sub office ..	Ditto.
		Ajodhya	Ditto	Ditto.
		Darshannagar,	Branch office,	Ditto.
		Gopalpur	Ditto .	Ditto
		Pura	Ditto	Ditto.
		Bhadarsa ..	Ditto .	Ditto.
	Mangalsi	Raunahi	Sub-office	Ditto.
		Bariganon	Branch office,	Ditto.
		Deorhi	Ditto .	Ditto.
	Amsin .	Goshainganj	Sub-office	Ditto
		Maya	Branch office,	Ditto
Akbarpur	Akbarpur .	Akbarpur	Sub-office	Ditto
		Shahzadpur	Branch office,	Ditto
		Pahtipur	Ditto	Ditto
		Mahrua Gola,	Ditto	Ditto.
	Majhaura	Majhaura	Ditto	Ditto.
	Surhurpur	Jalalpur	Sub-office ..	Ditto
		Malipur	Branch office,	Ditto
		Bandipur	Ditto	District.
Tanda	Tanda	Tanda	Sub-office ..	Imperial.
		Mubarakpur	Branch office,	Ditto.
		Hafizganj	Ditto	District
	Birhar	Baskhari	Ditto	Imperial.
		Hanswar	Ditto	Ditto.
		Ramnagar	Ditto	Ditto.
		Jahangirganj .	Ditto	District
		[illegible]	Ditto .	Ditto.
		Sultanpur	Ditto	Ditto
Bikapur	Pachhimrath	Bikapur .	Sub-office	Imperial
		Milkipur	Ditto	Ditto.
		Haringtonganj	Ditto	Ditto
		Barun	Branch office,	Ditto.
		Shahganj	Ditto	Ditto.
		Haidarganj	Ditto	Ditto
	Khandansa	Amaniganj	Sub-office .	Ditto.
		Tursampur	Branch office,	Ditto
		Khandansa	Ditto	Ditto.

MARKETS

Tahsíl	Pargana.	Town or village.	Name of Bazar	Market days
Fyzabad	Haveli Oudh,	Fyzabad	Fateganj	Monday and Friday
		Do.	Rikabganj	Friday
		Kurha Keshopur.	*Darshannagar*	Monday and Friday
		Bhadarsa	Bhadarsa	Ditto
		Mau Jadbanspur.	Mau	Tuesday and Friday.
		Narainpur	Narainpur	Tuesday and Saturday
		Sathri	Rani Bazar	Wednesday and Saturday.
		Jalaluddinnagar.	Pura	Sunday and Wednesday.
	Mangalsi ...	Mangalsi	Masumganj	Ditto
		Katrauli	Maharajganj	Ditto
		Mua Kaparpur	Begamganj	Ditto
		Deorakot	Mubarakganj	Ditto.
		Maholi	Muhammadpur.	Ditto.
		Mustafabad	*Baragaon*	Tuesday and Friday
		Jalalabad	Jalalabad	Ditto
		Pandarikba Khurd.	Deohi Hindu Singh	Ditto
		Jaganpur	Jaganpur	Ditto.
		Tahsinpur	Bibiganj	Friday
		Hajipur Barsendi	Barsendi	Monday and Thursday
		Khirsauni	Sachalganj	Ditto.
		Raunahi	Raunahi	Sunday and Tuesday
		Chura Muhammadpur	Chura Muhammadpur,	Tuesday and Saturday
	Amsin	Amsin	Amsin	Sunday and Thursday
		Qasba	Begamganj, or [illegible]ganj	Ditto
		Roshannagar	Baqarganj	Ditto
		Ankaripur	Goshainganj	Wednesday and Saturday
		Baripur	Mahtabganj	Ditto
		Umar	Umra	Ditto
		Pakrela	Bahadurganj	Ditto
		Kanakpur	Miyan or Mahaliganj	Tuesday and Saturday.
		Asapur Chandi	Bhimsauna	Ditto.
Akbarpur	Akbarpur ..	Akbarpur	Akbarpur	Monday and Friday.
		Katwari	Katwari	Ditto.
		Barawan	Barawan	Ditto
		Baripur	Baripur	Ditto
		Sikandarpur,	Sikandarpur	Ditto
		Pahtipur	Aurangnagar	Ditto
		Kuharna	Kuharna	Ditto.
		Kurki Mahmudpur.	Kurki Bazar	Daily
		Bangaon	Bangaon	Tuesday.
		Nasirpur	Nasirpur	Wednesday and Saturday.
		Bewana	Bewana	Ditto.

MARKETS—(*continued*).

Tahsil	Pargana	Town or village.	Name of bazar	Market days
Akbarpur—(*concluded*).	Akbarpur—(*concluded*)	Samanpur	Samanpur	Sunday and Thursday.
		Shahzadpur	Shahzadpur	Ditto
		Saidapur	Saidapur	Ditto.
		Ashrafpur Pachaskh.	Maharajganj	Ditto
		Dhaurua	Dhaurua	Sunday and Wednesday
		Lorpur	Lorpur	Tuesday and Saturday.
		Bijaigaon	Rugaiganj	Ditto
		Sihman	Sihman	Ditto
	Majhaura	Reora	Reora	Ditto
		Dharamganj.	Dharamganj	Sunday and Thursday
		Maharua	Maharua	Ditto
		Ahrauli	Ahrauli	Ditto
		Sigwan	Bhawaniganj	Monday and Friday
	Surhurpur	Qasba Nagpur	Nagpur	Ditto
		Surhurpur	Surhurpur	Tuesday and Friday
		Fatehpur Mohib	Fatehpur	Sunday and Wednesday.
		Parkauli	Parkauli	Ditto
		Gobri Chandpur	Ighta	Thursday
		Bandipur	Bandipur	Daily
		Mundehra	Mundehra	Tuesday
		Qasba Jalalpur	Jalalpur	Tuesday and Saturday
		Gunpakar	Gunpakar	Monday and Thursday
Tanda	Tanda	Tanda ..	Tanda	Monday and Friday
		Khaspur	Khaspur	Tuesday and Saturday
		Kamsapur	Pahaipur	Ditto
		Mubarakpur Rasulpur	Mubarakpur	Ditto
		Anwan .	Ibrahimpur	Wednesday and Saturday
		Bahoranpur	Bahoranpur	Ditto
		Sonvaganj	Sheraganj	Tuesday and Friday
		Utraitha	Utrethu	Monday and Thursday.
		Iltifatganj	Iltifatganj	Sunday and Thursday
	Birhar	Chahora	Chahora	Ditto
		Birhar	Birhar	Monday and Thursday
		Haswar	Haswar	Ditto
		Ahrauli Baman	Ahrauli	Ditto
		Baskhari .	Baskhari	Monday and Friday.
		Sultanpur	Sultanpur	Ditto
		Jallapur	Hirapur	Sunday and Wednesday.
		Barampur	Barampur .	Ditto
		Ramnagar .	Ramnagar .	Wednesday and Saturday
		Deoria Buzurg	Deoria Buzurg,	Ditto
		Manrarman	Manrarman	Tuesday and Friday.
		Madhopur .	Nai Bazar	Ditto
		Kamharia .	Kamharia ..	Wednesday and Friday.

MARKETS—*(concluded)*

Tahsil.	Pargana	Town or village	Name of bazar	Market days.
Bikapur	Pachhimrath.	Tendua	Bikapur	Sunday and Wednesday
		Rampur Bhagan	Rampur Bhagan	Ditto
		Janan	Janan	Ditto
		Bholarpur Nighawan	Bholapur	Ditto
		Muqimpur Shahganj	Shahganj	Sunday and Thursday
		Malkipur	Millipur	Ditto
		Khajurahat	Khajurahat	Ditto
		Toron	[illegible]	Tuesday and Saturday.
		Chaura	Chaura	Ditto
		Semri	Haringtonganj	Ditto
		Jagannathpur Chitauna.	[illegible]	Monday and Thursday
		Kuchera	Kuchera	Ditto
		Fatehpur Kamiain.	Nausa	Tuesday and Friday
		Deori	[illegible]	Ditto
		Majhaura	Majhaura	Ditto
		Taroli ...	Taroli	Wednesday and Saturday
		Haidarganj	Haidarganj	Monday and Friday
		Hathgaon	Hathgaon	Ditto
		Sihawan	Sriganj	Ditto
		Rahtua	Rahtua	Ditto
		Kamchha	Koncha	Ditto
	Khandansa	Khandansa	Khandansa	Ditto
		Palpur	Tarunpur	Sunday and Thursday
		Muhammadpur	Amanganj	Ditto
		Boan	Boan	Monday and Thursday
		Gadopur	Gadopur	Wednesday and Saturday
		Pura Sadhari	Pura Sadhari	Ditto
		Sonsar	Sarai	Tuesday and Friday
		Deogaon	Rajghat	Ditto

FAIRS *

Tahsil.	Pargana	Locality.	Name of fair	Date	Approximate average attendance.
Fyzabad	Haveli Oudh	Ajodhya	Rath Jattra	Asarh Sudi 2nd	7,000
	Ditto	Ditto	Bashishtkund,	Bhadon Sudi 5th	8,000
	Ditto	Ditto	Lachhmanghat	Sawan Sudi 5th	5,000
	Ditto	Ditto	Jhula	Ditto 3rd to 15th	300,000
	Ditto	Ditto	Kartiki Ashnan	Kartik Sudi 15th	200,000
	Ditto	Ditto	Ramnaumi	Chait Sudi 9th	400,000
	Ditto	Ditto	Ramlila	Bhadon Sudi 14th to Kuar Sudi 12th	800
	Ditto	Ditto	Parikrama	Kartik Sudi 9th	200,000
	Ditto	Ditto	Ram Biah	Aghan Sudi 5th	1,000
	Ditto	Fyzabad	Janamashtami,	Bhadon Sudi 8th to 14th	8,000
	Ditto	Ditto	Ramlila	Kuar Sudi 1st to 15th	8,000
	Ditto	Ditto	Rawangi mela Kichhauchha.	Aghan	2,000
	Ditto	Fyzabad, Fatehganj	Gurya	Sawan Sudi 5th	1,800
	Ditto	Do Rikabganj	Salono	Ditto 15th	1,000
	Ditto	Do Guptarghat	Nahan Sarat Punia	Kuar Sudi 15th	2,000
	Ditto	Do Bari Bua	Ashrah Muharram	Muharram 10th,	2,000
	Ditto	Do Near Museum	Id-uz-zuha	Zuqād 10th	4,000
	Ditto	Do do	Id-ul-fitr	Shawal 1st	4,000
	Ditto	Qazipur	Manipaibat	Sawan Sudi 3rd,	9,800
	Ditto	Deokali	Athon	Chait Badi 8th,	2,000
	Ditto	Jamthaaghat,	Jamdutiya	Kartik Sudi 2nd	2,000
	Ditto	Ritiya Maharajganj	Gedara	Chait	4,000
	Ditto	Darshannagar,	Ramlila	Kuar Sudi 2nd to 12th	1,000
	Ditto	Jalaluddin nagar	Do	Ditto	1,000
	Ditto	Ditto .	Bilharghat	Baisakh Badi Amawas	2,700
	Ditto	Kuba Kesno pur.	Surajkund	Sunday after Bhadon Sudi 6th	50,000
	Ditto	Nandgram	Bharatkund	Every Somwari Amawas	2,900
	Ditto	Babupur Sirsa	Nahan Tilai	Bhadon Sudi Amawas	4,500

* This list is not exhaustive, it does not include a number of unimportant fairs held on the ordinary Hindu and Musalman festivals.

FAIRS—*(continued)*

Tahsil	Pargana	Locality.	Name of fair.	Date.	Approximate average attendance.
Akbarpur.—*(concluded)*	Akbarpur	Sultanpur .	Jugjiwan Das	Kartik Sudi 15th and Chait Sudi 9th	500
	Ditto .	Sadarpur Ganja	Nakta Deodaha	Ditto .	700
	Ditto .	Seiman .	Gai Charawan	Bhadon Badi 11th	500
	Ditto ..	Loipur	Muharram	Muharram 10th	2,000
	Ditto	Dirurua	Ditto	Ditto	1,000
	Ditto	Akbarpur	Ditto	Ditto	2,000
	Ditto	Shahzadpur	Ditto	Ditto	2,000
	Ditto .	Ramnagar Narsinghpur	Mela Mahadeo	Phagun Badi 14th	1,000
	Majhaura	Bangaon .	Jamdutiya .	Kartik Sudi 2nd	1,500
	Ditto .	Bishunpur	Ditto .	Ditto	400
	Ditto .	Ditto	Ram Biah .	Aghan Sudi 1st to 5th .	1,500
	Ditto .	Rampur Grant	Ashnan .	Kartik Sudi 15th and Chait Sudi 9th.	800
	Ditto .	Dilawarpur .	Ashnan Gyan Tatti	Kuar and Chait Sudi 15th	5,000
	Ditto	Ditto .	Krishnlila .	Bhadon Badi 8th to Sudi 4th.	1,500
	Surhurpur,	Jalalpur .	Bijai Dasmi .	Kuar Sudi 3rd to 11th.	1,500
	Ditto .	Bhmaon .	Miran Sahib	Kartik Sudi 11th to Aghan Badi 15th.	6,000
	Ditto .	Sherpur .	Mahadeo .	Phagun Badi 13th	1,000
	Ditto	Dandwa	Pir non	Rajab 13th	4,000
	Ditto .	Kishunpur .	Brahma Baba	Every Friday and Monday	800
	Ditto .	Jalalpur .	Muharram .	Muharram 10th	4,000
	Ditto .	Dandwa ..	Ditto	Ditto .	8,000
Tanda ..	Tanda .	Tanda .	Ramnaumi .	Chait Sudi 9th	12,000
	Do .	Do. ..	Ashnan Kartiki	Kartik Sudi 15th.	12,000
	Do.	Do .	Juma Masjid	2nd day of Baqar-Id.	2,000
	Do .	Do .	Ramlila ..	Kuar Sudi 10th	8,000
	Do.	Do ..	Baqra-Id	Shawal 2nd	2,000
	Do. ...	Naipura .	Shah Rakna	Muharram 23rd	500
	Do. .	Asopur	Baram Shahid,	First Sunday of Bhadon.	10,000
	Do. .	Do	Muharram .	Muharram 10th	4,000
	Do. .	Do .	Saiyid Salar	Jeth Badi 1st .	7,000
	Birhar	Rasulpur Dargah.	Makhdum Sahib.	Kartik Sudi 15th to Aghan Sudi 15th.	60,000

FAIRS—*(concluded).*

Tahsil.	Pargana	Locality	Name of fair	Date	Approximate average attendance
Tanda—*(concluded).*	Birhar	Pipra Husam-uddinpur	Pir Makka Shahid	Shawal 1st and Muharram 10th	1,100
	Do.	Haswar	Bahla	Kartik Badi Amawas to Sudi 2nd	5,000
	Do	Ahrauli	Gobind Sahib	Aghan Sudi 10th to 15th	35,000
	Do	Pirtimapur	Markund	Phagun Badi 13th	2,000
	Do	Ditto	Langra Inath	Kartik Sudi 15th	2,000
	Do	Ditto	Ditto	Chait Sudi 9th	2,000
	Do	Chahora	Nahan Chait	Chait Sudi 9th	3,000
	Do.	Do	Shiuji	Phagun Badi 13th	5,000
	Do	Do	Kartik Asnan	Kartik Sudi 15th	4,000
	Do	Udai Chaudpur	Ditto	Ditto	1,700
	Do	Ditto	Naha Chait	Chait Sudi 9th	4,000
Bikapur	Pachhim-rath	Khuprahh	Ram Bed	Aghan Sudi 5th	10,000
	Ditto	Imha	Bankhal Das	Every Tuesday	1,000
	Ditto	Deora	Ashnan Barun	Kartik Sudi, 15th and Chait Sudi 9th	100
	Ditto	Toron	Ashnan Sita-kund	Ditto	2,000
	Ditto	Dihpur Bebal	Astik	Sawan Sudi 9th and 10th	1,000
	Khandansa	Bawan	Rikh Panchmi	Bhadon Sudi 5th	1,000
	Ditto	Deogaon	Shrimi Suadai	Pus Sudi 7th to 15th	5,000

List of taluqdars holding land in the Fyzabad District, 1904.

Number	Name of taluqa.	Name of taluqdar	Caste or clan	Parganas in which estate lies.	Villages.		Revenue.
1	2	3	4	5	6		7
					Whole	Part.	Rs
1	Ajodhya	Maharaja Sir Partab Narain Singh Bahadur, K.C.I.E.	Brahman	Pachhimrath, Haveli, Amsin, Mangalsi, Khandansa and Majhaura.	560	65	2,51,548
2	Dera	Raja Rudra Partab Sah	Rajkumar	Haveli Surharpur, Akbarpur, Tanda, Majhaura and Amsin	69	121	1,23,752
3	Hasanpur	Raja Muhammad Mehdi Ali Khan	Bachgoti Musalman	Pachhimrath	2	1	1,530
4	Karwar	Raja Partab Bahadur Singh.	Bachgoti	Pachhimrath, Majhaura and Amsin	37	18	26,577
5	Meopur Dhaurua	Babu Indrasen Singh Babu Ugarsen Singh Babu Mitrasen Singh Babu Someshwar Parshad	Rajkumar	Akbarpur, Majhaura, Tanda, Surhurpur and Amsin.	62	60	38,300
6	Pirpur (two-thirds)	Mir Abu Jafar	Saiyid	Akbarpur, Majhaura, Surhurpur, and Tanda	77	70	83,738
7	Pirpur (one-third)	Mir Behlat Husain	Do.	Akbarpur, Tanda, Surhurpur, Majhaura, Birhar and Amsin	53	38	45,160
8	Bhiti	Babu Udaibhan Partab Singh.	Bachgoti	Majhaura, Pachhimrath, Tanda, Haveli and Amsin	60	67	40,189
9	Samrathpur ..	Babuain Subhraj Kunwar	Ditto	Pachhimrath	11	1	11,765
10	Samanpur	Musammat Abbas Bandi, Musammat Qasim Bandi,	Saiyid	Akbarpur, Surhurpur, Tanda, Majhaura and Amsin.	105	34	1,05,284
11	Khajurahat	Babu Mahendra Datt Singh	Bachgoti	Pachhimrath, Majhaura, Haveli and Amsin.	38	27	32,471
		Babu Indra Datt Singh	Ditto	Pachhimrath, Tanda and Haveli	9	8	5,832

List of taluqdars holding land in the Fyzabad District, 1904—(continued).

Number.	Name of taluqa	Name of taluqdar.	Caste or clan	Parganas in which estate lies.	Villages.		Revenue.
1	2	3	4	5	6		7
					Whole.	Part	Rs.
12	Khapradih Sihipur	Thakurain Sri Ram Kunwar	Gargbansi	Pachhimrath, Amsin, Majhaura, Haveli, Akbarpur and Surhurpur.	140	71	67,090
13	Meopur Dabla	Babu Lallu Sah	Rajkumar	Akbarpur	3	2	2,875
		Babu Nageshwar Bakhsh Singh	Rajkumar	Akbarpur	1	9	3 965
14	Chandipur Haswar	Babu Narendra Bahadur Singh	Palwar	Birhar, Surhurpur and Tanda	12	234	40,389
15	Chandipur [illegible]	Thakurain Chandra Bhal Kunwar	Palwar	Birhar, Akbarpur, Surhurpur and Tanda	52	219	52,941
		Randhir Singh	Palwar	Birhar and Surhurpur	10	29	8 982
		Bindeshwari Bakhsh Singh	Palwar	Birhar	10	29	8,693
16	Birhar Lakhanpur	Kalka Bakhsh Singh	Palwar	Birhar	11	27	7,247*
		Ambar Singh	Palwar	Birhar and Surhurpur	14	39	8,550
		Bal [illegible] Singh	Palwar	Birhar	2	29	3,861
		Sarju Narain Singh	Palwar	Birhar	3	33	1,623
17	Birhar, Sultanpur	Babu Bhairon Bakhsh Singh	Palwar	Birhar and Surhurpur	74	133	39,979
18	Bala.	Chaudhri Khalil-ur-Rahman	Shaikh	Khanda[illegible]sa	3	3	4,085
		Chaudhri Inayat-ur-Rahman	Shaikh	Khandansa	1	1	1,375
19	Deogaon	Baba Mustafa Ali Khan	Bhale Sultan, Musalman	Khandansa	10	.	9,366

* Property now sold to Meopur Dhaurua

List of taluqdars holding land in the Fyzabad District, 1904—(concluded).

Number	Name of taluqa	Name of taluqdar	Caste or clan	Parganas in which estate lies	Villages.		Revenue
1	2	3	4	5	6		7
					Whole	Part	Rs.
20	Tighra	Babu Jagdatt Singh; Babu Andesa Parshad Singh	Palwar	Surhurpur	14	17	10,952
21	Nanemau	Babu Ambika Bakhsh Singh.	Rajkumar	Majhaura and Akbarpur	19	0	9,466
22	Gangeo	Muhammad Abdur Rahman Khan	Bachgoti, Musalman	Majhaura and Birhar	4	1	3,085
23	Mamaipur	Bibi Amt-ul-Fatima	Ditto	Pachhimrath	3	1	3,450
24	Mundehra	Babu Gayadin Singh and Sabhajit Singh	Palwar	Surhurpur	15	7	9,924
25	Kataria	Mir Ashraf Husain	Saiyid	Akbarpur, Tanda and Surhurpur	8	6	6,488
26	Rasulpur	Rai Sri Ram Bahadur	Kayasth	Tanda	5	1	2,505

GAZETTEER OF FYZABAD.

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